

The Revelation Of The Empty Tomb

By G. Campbell Morgan

The supreme value of this story of the resurrection, as we have it from John, is the care with which he described what these disciples did, what they saw, and ultimately the effect produced upon one of their number. In this way John's account, simple, natural, artless, characterized by truth and poetry, carefully considered, throws a light upon the resurrection, along the line of demonstration, to be found nowhere else in the historic records.

In these few verses John shows that these disciples, Mary, John, and Peter used their eyes, but he

uses different words to describe how they did so. It is said that Mary "seeth" the stone rolled away. It is said when John arrived, that "He seeth the linen cloths lying." It is said Peter "Beholdeth the linen cloths lying, and the napkin" in separation. Then it is said that John "saw".

Mary "seeth," and the Greek verb is *blepo*, which means just to see, quite the ordinary word. When John came, and stooping, looked in, he also saw in that way, the linen cloths lying. When Peter came, he beheld. The word for Peter's use of his eyes is *theoreo*. This word suggests

far more than mere seeing. It means that he looked critically and carefully. We are not told of any effect produced upon him. I am sure an effect was produced. Then John, encouraged, went in. Now we have an entirely different word. It is the word *eido*. This word, while describing the use of the eyes, always conveys the idea of apprehension and understanding of the thing seen. When John went in, he saw, that is, he understood, and therefore believed. Intelligent apprehension produced absolute conviction.

Let us now consider what it was they saw. Mary saw the stone

rolled away, and the entrance unguarded. John saw a little more. He looked in, and saw grave cloths lying, fallen flat, but lying just as they were, except that there was evidence that the body was not there. When Peter came in, he examined. What did he see? In a book written in the year 1900 by the Rev. Henry Latham, M. A., who was then the Master of Trinity Hall, Cambridge, called "The Risen Master," the author has gone into this matter with very great care, and has clearly shown what they actually saw that morning. I have no hesitation in saying that no-

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Scientist And Legislator Leading WMU Speakers

HOUSTON (BP) — A scientist who coined the word "theonetics" meaning the study of God in change, and a physician who crashed race and sex barriers to be seated in the Tennessee legislature, will be the major speakers at the Southern Baptist Woman's Missionary Union Convention here June 3-4.

The headline speakers are Edward B. Lindaman, a manager of Apollo programs at North American Aviation, Inc., in California, and Dr. Dorothy Brown, the first Negro woman legislator at the Tennessee Capitol in Nashville.

The list of speakers, and the theme, "Hope of the World", were announced by Mrs. Robert Fling of Cleburne, Tex., president of the Southern Baptist Woman's Missionary Union Auxiliary.

The women's convention meets Monday morning, June 3, through Tuesday afternoon,

June 4, at the Civic Center Music Hall adjacent to the Sam Houston Memorial Coliseum where the Southern Baptist Convention meets June 4-7.

The opening session bridges between the 1968 denominational emphasis on ministry and the upcoming year of world missions and evangelism, said Mrs. Fling.

Mrs. Robert Brannon, housewife from Freeport, Tex., will tell the story of her volunteer ministry to victims of the Alaska flood. Charles McLaughlin, secretary of the Texas Baptist State Missions Commission, Dallas, will de-

scribe ministries during Hurricane Beulah. These two speakers will be backdropped by flashing news photographs of the disaster areas.

A prologue to 1969 will be a report on the use of the birthplace of modern missions pioneer Luther Rice as a Southern Baptist church site. Wendell Belew, secretary for pioneer missions at the SBC Home Mission Board, will also report on other home missions work through Project 500, a plan to establish 500 new churches and church-type missions in strategic locations.

The Monday afternoon session focuses on retired missionaries. John A. Abernathy, Hot Springs, Ark., emeritus missionary to China and Korea and current second vice-president of the Southern Baptist Convention, will be song leader.

Other missionaries will deliver testimonies on the theme, "Underneath Are the Everlasting Arms." They are Miss Lucy Wright, China and Korea, currently of Greenville, S. C.; Miss Blanche Groves, China, Hawaii, and Hong Kong, currently of Bridgeport, Tex.; I. N. Patterson, Nigeria, currently of Wake Forest, N. C.; and Mrs. Helen Bagby Harrison, Brazil, currently of Waco, Tex.

Jesse Fletcher, missionary personnel secretary for the Southern Baptist Foreign Mission Board, will speak on "A Continued Story."

Lindaman will speak during the Monday evening session. Past national president of United Presbyterian Men, he

MOODY ACTING HEAD OF FLORIDA COLLEGE

WEST PALM BEACH, Fla. (BP)—Jess Moody, pastor of First Baptist Church in West Palm Beach, Fla., has been named acting president of a proposed Baptist school here.

Moody assumed the position effective April 1 in addition to his duties as pastor of the First Baptist Church here.

He said he would serve in this capacity as long as the campus for the proposed Baptist school remains on the

property of the First Baptist Church.

In other major action, the trustees of the proposed school voted to change the name of the college to Palm Beach Atlantic College, and to seek affiliation with the Palm Lake Baptist Association rather than the Florida Baptist Convention.

Moody said that a motion would be brought to the State Mission Board of the Florida convention asking that the school be affiliated with the association instead of the convention.

In November the convention voted to hold in abeyance the plans for the proposed college until after Billy Graham decided whether or not to establish a college in the area.

In February Graham decided against such a college bearing his name, and about a month later the Baptist school trustees elected to try to open the first classes in the fall of 1968 using the facilities of the First Baptist Church.

The trustees also elected John Carter, former president of Campbellsville College, Campbellsville, Ky., as executive vice president, and Warren Jones, former president of Union University, Jackson, Tenn., as coordinator of curriculum and acting dean.

Moody said that he would

Brotherhood Retreats Set

Two regional Baptist Brotherhood retreats will be held in the state soon, according to Rev. E. L. Howell, Jackson, director of the Brotherhood Department of the Mississippi Baptist Convention Board, sponsor.

The first will be held May 3-4 at Paul B. Johnson State Park near Hattiesburg with the second to be at Hugh White State Park near Grenada May 10-11.

The out-of-state speaker at the Hattiesburg retreat will be Dr. George Schroeder, executive secretary of the Brotherhood Commission, Memphis.

The visiting speaker for the Grenada retreat will be Rev. Lucien Coleman, associate in the Commission.

Other program personalities to appear at both retreats will be Dr. L. Gordon Sansing, director of evangelism and A. L. Nelson, business manager, both of the State Convention Board; Rev. Oliver C. Ladnier, pastor North McComb Church; Dr. Johnnie Brig-

(Continued On Page 2)

(Continued On Page 3)

PROPOSED ORDER OF BUSINESS SOUTHERN BAPTIST CONVENTION

June 4-7

Sam Houston Coliseum—Houston, Texas

"Good News For Today's World," Tuesday Evening, June 4

THEME: "Good News Through Preaching"

6:45 Pre-Session Music

7:00 Song Service

7:10 Responsive Scripture Reading—H. Byron Bruce, pastor, Trinity Baptist Church, Casa Grande, Arizona

Prayer—A. D. Foreman, Jr., pastor, Temple Baptist Church, Memphis, Tennessee

7:15 Address of Welcome—E. Hermond Westmoreland, pastor, South Main Baptist Church, Houston, Texas

(Continued On Page 2)



HOUSTON FROM ABOVE shows blocks of skyscrapers within only a few blocks from the Sam Houston Coliseum where the SBC meets June 4-7. The Coliseum is pictured at upper left, near the expressway. (BP) Photo



"I WILL SEE YOU AGAIN, and your heart shall rejoice, and your joy no man taketh from you." (John 16:22) These children can joyously sing "He lives" because of a Baptist Week Day Ministry. (Home Board Photo)

SBC Leaders Deplore King Assassination

By the Baptist Press
Numerous Southern Baptist leaders throughout the nation reacted with shock, grief, dismay and repentance to the assassination of Martin Luther King Jr., some calling for Southern Baptists to redouble efforts to deal with white racism in the South.

Almost all Baptist leaders contacted by Baptist Press, news service of the Southern Baptist Convention, expressed shock, grief and dismay at the murder in Memphis, Tenn., of the Negro Civil Rights leader, one of the few Baptists ever to win a Nobel Peace prize.

In statements following King's death, several Baptist denominational leaders and editors called on Southern Baptists to repent of the "sin of racism, and to deal with the root causes that lead to

the riots and demonstrations that brought King to Memphis.

"Though felled by one demented assassin, all who contributed to the American racism and blind prejudice which produced the atmosphere ripe for such an act helped pull the trigger," wrote C. R. Daley, editor of the Kentucky Baptist "Western Recorder" in an editorial.

"This is true of Southern Baptists, who more than any other religious group have responsibility for that part of America that produced him and murdered him," Daley said.

Southern Baptist Christian Life Commission Secretary Foy Valentine urged Baptists "to give ourselves in compassion and patience to the things that make for justice, love, understanding, reconciliation, and peace."

"There is no hope for hostile and alienated people except through the Christian ministry of reconciliation to which God has called his people," said Valentine.

Two SBC Home Mission Board officials echoed the statement. Victor Glass, secretary of the board's department of work with National (Negro) Baptists, called the assassination "a signal to us that we need to hurry up with

(Continued On Page 2)

Challenge Of Change Heard By PR Leaders

ST. LOUIS, Mo. (BP)—The Baptist Public Relations Association in a three-day meeting here, heard a battery of speakers urge them to face the challenge of change with courage and creativity.

In their final session, the organization elected as its new president the program vice president who planned the meeting, Floyd A. Craig, director of public relations for the Southern Baptist Christian Life Commission, Nashville.

Every major speaker dealt with the problem of change in

today's society, opening and closing on similar notes.

"The church can't go on acting as if change (in society) does not exist, and it better get with it to see that it is the kind of change that ought to happen," declared opening speaker Oswald C. J. Hoffmann, former public relations director for the Lutheran Church, Missouri Synod and current speaker for the Lutheran Hour radio program.

In the closing address, the executive secretary of the Religious Public Relations Council, Marvin C. Wilbur of New York, outlined what he considered to be some of the fantastic technological and sociological changes of the last 30 years.

"Of necessity," he said, "Americans will have to accept or adapt to more changes in one month today than we did in one year 30 years ago." This, he added, takes a tremendous amount of courage. "I doubt if we will have the courage to change tomorrow if we remain unchanged ourselves," Wilbur said. "The P. R. person who survives must be willing to accept change and take advantage of every technological advance he can find—or finance."

The organization's president, John Boskas of the SBC Annuity Board in Dallas, urged the group to explore the possible use of electronic computers in public relations work.

(Continued On Page 5)

Newton Retires After 39 Years At Druid Hills

ATLANTA (BP)—Louie D. Newton, pastor of Druid Hills Baptist Church in Atlanta for 39 years and a former president of the Southern Baptist Convention, will retire Oct. 1.

Newton announced his retirement last Sunday, one week shy of his 39th anniversary at Druid Hills. He was 77 in February.

He tried to retire in 1964, but the church then refused to accept his retirement. After suffering a heart attack last June, he was forced to cancel

(Continued On Page 2)

Arkansas Gets First Statewide Chaplaincy Post

ATLANTA (BP)—Southern Baptists' chaplaincy ministries reached a new benchmark in March with the appointment of the convention's first state-level director of chaplaincy.

R. H. Dorris of Little Rock, Ark., was approved by the Southern Baptist Home Mission Board here for appointment as director of chaplaincy ministries for the Arkansas Baptist State Convention—the first such cooperative position with Southern Baptists' 30 state conventions.

Dorris, a former U. S. Army Chaplain, currently is pastor of the Pike Avenue Baptist Church in North Little Rock and part-time chaplain at a Veterans Administration hospital.

He will seek to establish chaplaincy programs in hospitals and other institutions and in industry, and will en-

(Continued On Page 3)



Highland, Meridian, To Present Easter Drama

Highland Church Choir of Meridian will present a dramatization of "The Seven Last Words of Christ" by Theodore Dubois on Friday evening, April 12, at 8:00 p.m. in the Highland Church sanctuary. The soloists will be Tanner Riley of Clinton, baritone; Billy Cocke of Jackson, tenor; and Mrs. Albert Weems, Jr. of Meridian, soprano. Depicting one of the scenes in the sacred cantata are: (left to right) Mrs. Joe Beasley, Vance Collum, and president of the choir and coordinator of the committees for this special presentation, Erwin Sanders. James McElroy is director of the choir. Rev. Jack W. Elliott is pastor. (Photo by Mike Crosby)

Assassination Is Deplored

(Continued From Page 1)

actions that have meaning for Negro people to have their full economic, political and educational rights."

The Home Mission Board executive secretary, Arthur B. Rutledge of Atlanta, stated "I pray that this will stimulate Southern Baptists to a new awareness of our responsibility and opportunity to help achieve a Christian solution to the pressing human relations problem of our day."

The top executive of the Southern Baptist Convention, Porter W. Routh of Nashville, called on Southern Baptists to respond to President Lyndon B. Johnson's suggestion by devoting Sunday, April 14, to a day of prayer.

Routh, executive secretary of the SBC Executive Committee, said the Sunday could well be used "as a time of confession of failure to practice Christian brotherhood."

The president of Southern Baptist Theological Seminary in Louisville, Duke K. McCall, predicted that King's assassination would have an effect on Congress, and force passage of a federal open housing law.

"Almost every time civil rights legislation has been stalled in the federal Congress, some extremist segregationist action has tried it loose and has set it back on the road," McCall observed. "There is almost a feeling of providential pattern to this thing."

King had once spoken at the seminary where McCall is president in about 1960, and McCall said that some Southern Baptists "tried to punish" the seminary for having listened to him.

Young Speaks

Editor J. Terry Young of the California Southern Baptist called King "a modern Moses leading his people out of bondage—into the promised land of freedom, equality, and justice guaranteed by the American constitution."

"His murder robbed America of its leading spokesman for freedom in this age," Young wrote. He added, "Dr. King made mistakes at times, as we all do, but his basic plea for equal rights and justice for all is just plain Americanism."

Calling his murder "one of the tragic events in American history," Young said only a demented man could have done such a thing.

Editors and Baptist leaders in the state where King was pastor, and the state where he died, likewise lamented his death.

The president of the Tennessee Baptist Convention, Wade Darby, pastor of First Baptist Church in Jefferson City, Tenn., called on Tennessee Baptists "to join in a rededication to peace, brotherhood, and a cooperative effort in the name of Christ to overcome the ills of society that result in hatred and violence." Darby is also chairman of the SBC Christian Life Commission.

The editor of the Tennessee Baptist and Reflector deplored the heinous crime, and the apathy toward the working conditions in Memphis "which are unjust and which lead toward a feeling of helplessness and despair."

"I am stunned that it could happen in our own state," Owen said, "but at the same time I realize that it can happen anywhere that people forget God and become dupes of the devil."

In Atlanta where King lived, the editor of the Georgia Baptist "Christian Index," Jack U. Harwell, wrote that Georgia Baptist ought to lead in rededication to the causes for which he died.

Harwell deplored the fact that on the very night in which Dr. King was assassinated in Memphis, a movement was being launched in Atlanta "to push a candidate for President of the U. S. whose every utterance and

act epitomized the segregationist's sins which Dr. King gave his life to oppose."

The executive secretary of the SBC Foreign Mission Board, Baker James Cauthen, of Richmond, Va., said that King's death calls upon all Christians everywhere "to fresh examination, prayer, and to a demonstration of their love to their fellow man."

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs in Washington, said that King's name has joined "that long list of the prophets and the martyrs who have lived and died for a noble cause."

The editorial in the California Southern Baptist concluded by saying: "It is our prayer that all America may respond with love rather than hatred, peacefulness rather than violence, calm and clear thinking rather than hasty and rash action." (BP)

SCIENTIST, LEGISLATOR LEADING WMU SPEAKERS

(Continued From Page 1)

has urged dialogue between church leaders and change-makers of the nation in Theoretical Symposiums.

With a background of 20 major addresses during the past year on the significance of technological advances, he will address the WUM audience on the subject, "In an Age Without Precedent."

Tuesday morning's session will present women exclusively, emphasizing the role of women in the 1970's.

Dr. Dorothy Brown's address, "A Dream in My Heart," will reveal how she conquered poverty and prejudice to become professor of surgery at Meharry Medical College and chief of surgery and Riverside Hospital, Nashville.

The first Negro woman to be elected to the Tennessee legislature, she is the author

of a recent controversial abortion bill, which bogged down in committee in the Tennessee legislature this spring.

Missionaries To Speak

Sharing the session with Dr. Brown will be Mrs. Milton Cunningham, missionary to Zambia, and Miss Alma Hunt, executive secretary of Southern Baptist WMU, Birmingham, Ala. Miss Hunt's address, "WMU Geared to Change," will point up new WMU ways to involve women in missions.

Final session will be devoted to the Crusade of the Americas. Main feature will be a dramatized presentation of the possible implications of the Crusade. The drama will be staged in cooperation with the church recreation department of the Baptist Sunday School Board, directed by Cecil McGee and Robert Oldenburg.

Moody Acting

(Continued From Page 1)

serve as acting president at a salary of \$1 per year "as long as the college is on the campus of the First Baptist Church."

Moody said that the college will meet at the church only on an interim basis before moving to property at Palm Beach Gardens near here, but he did not indicate when this would be.

"It's almost a sin to have \$3 million worth of property here (at the church), and use it extensively only one day each week," Moody said.

The new acting president said that the plans now call for establishing a four-year liberal arts college, opening with freshman classes next fall.

He added that the school hopes to offer oceanographic

or pre-oceanographic studies, hence the word "Atlantic" in the proposed new name.

Moody said that the name did not include the word Baptist because they did not want people to assume that this was an institution of the Florida Baptist Convention.

He added that the Palm Lake Baptist Association Executive Committee had voted to take over the school, and that he had been consulting with the state convention executive secretary, Harold Bennett, about details.

There still, however, is a question about the actual control of the school. The trustees were elected by the Florida Baptist Convention, and technically, the school is still an institution of the state convention, until the full convention votes otherwise.

Moody said he hopes that the state convention will take over the school again when it moves to the proposed campus in Palm Beach Gardens.

PROPOSED ORDER OF BUSINESS

Southern Baptist Convention

(Continued From Page 1)

7:20 Response to Welcome Address—Robert G. Lee, pastor emeritus, Bellevue Baptist Church, Memphis, Tennessee

7:30 Report of Registration—W. Fred Kendall, executive secretary, Tennessee Baptist Convention, Nashville, Tennessee

7:35 Committee on Order of Business—J. Norris Palmer, pastor, First Baptist Church, Baton Rouge, Louisiana

7:40 Oratorio—School of Music, New Orleans Baptist Theological Seminary, New Orleans, Louisiana, William L. Hooper, dean, directing

8:05 Announcement of Committee on Committees

Committee on Resolutions

8:10 Recognitions

8:20 Music

8:30 Convention Sermon—W. Douglas Hudgins, pastor, First Baptist Church, Jackson, Mississippi

Alternate: John P. Newport, Professor, philosophy of religion, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

9:05 Benediction—Don Dyer, pastor, Plymouth Park Baptist Church, Irving, Texas

Wednesday Morning, June 5

THEME: "Good News Through the Churches"

8:45 Pre-session Music

9:00 Song Service

9:10 Responsive Scripture Reading—George Karr, pastor, Unity Roselawn Baptist Church, Caseyville, Illinois

Prayer—Mason Bondurant, pastor, First Baptist Church, Dumas, Arkansas

9:15 Executive Committee—Porter W. Routh, executive secretary-treasurer, Nashville, Tennessee

10:15 Music

10:25 Introduction of Miscellaneous Business

11:05 Radio and Television Commission—Paul M. Stevens, executive secretary-treasurer, Fort Worth, Texas

11:30 Music

11:35 President's Address—H. Franklin Paschall, pastor, First Baptist Church, Nashville, Tennessee

12:15 Benediction—Bill Webb, pastor, First Baptist Church, Mulvane, Kansas

Wednesday Afternoon, June 5

THEME: "Good News of Christian Morality"

1:45 Pre-session Music

2:00 Song Service

2:10 Responsive Scripture Reading—James M. Windham, pastor, First Baptist Church, Silver Spring, Maryland

Prayer—Leslie Sanders, pastor, West Broadway Baptist Church, Louisville, Kentucky

2:15 Election of Officers

Introduction of Miscellaneous Business

3:15 Christian Life Commission—Foy Valentine, executive secretary-treasurer, Nashville, Tennessee

3:55 Music

4:05 Election of Officers

Introduction of Miscellaneous Business

4:50 Benediction—Jeff Rutherford, promotion secretary of evangelism for New Mexico, Albuquerque, New Mexico

Wednesday Evening, June 5

THEME: "Good News for the Homeland"

6:45 Pre-session Music

7:00 Song Service

7:10 Responsive Scripture Reading—Vernon Richardson, pastor, River Road Baptist Church, Richmond, Virginia

Prayer—Charles McIlvaine, pastor, Trinity Baptist Church, Lake Charles, Louisiana

7:15 Annuity Board—R. Alton Reed, executive secretary, Dallas, Texas

7:50 Brotherhood Commission—George W. Schroeder, executive secretary-treasurer, Memphis, Tennessee

8:05 Music

8:10 Home Mission Board—Arthur B. Rutledge, executive secretary-treasurer, Atlanta, Georgia

9:30 Benediction—Grover Kagy, pastor, First Baptist Church of Harvester, Saint Charles, Missouri

Thursday Morning, June 6

THEME: "Good News Through Teaching and Training"

8:45 Pre-session Music

9:00 Song Service

9:10 Responsive Scripture Reading—Archie Prevatte, pastor, First Baptist Church, Easton, Maryland

Prayer—S. M. Mulkey, pastor, Far Hills Baptist Church, Dayton, Ohio

9:15 Election of Officers

Introduction of Miscellaneous Business

10:15 Sunday School Board—James L. Sullivan, executive secretary-treasurer, Nashville, Tennessee

10:50 Education Commission—Rabun L. Brantley, executive secretary-treasurer, Nashville, Tennessee

11:05 Congregational Singing

11:10 Report of Theological Seminaries

Golden Gate Baptist Theological Seminary—Harold K. Graves, president, Mill Valley, California

Midwestern Baptist Theological Seminary—Millard J. Berquist, president, Kansas City, Missouri

New Orleans Baptist Theological Seminary—H. Leo Edleman, president, New Orleans, Louisiana

Southeastern Baptist Theological Seminary—Olin T. Binkley, president, Wake Forest, North Carolina

Southern Baptist Theological Seminary—Duke K. McCall, president, Louisville, Kentucky

Southwestern Baptist Theological Seminary—Robert E. Naylor, president, Fort Worth, Texas

12:20 Election of Officers

12:35 Benediction—L. B. Hall, pastor, University Baptist Church, Coral Gables, Florida

Thursday Afternoon, June 6

No Convention Session

Thursday Evening, June 6

THEME: "Good News for the Nations"

6:45 Pre-session Music

7:00 Song Service

7:10 Responsive Scripture Reading—Alvin H. Brackett, pastor, Ingleside Baptist Church, Macon, Georgia

Prayer—Ered Forester, pastor, Drexel Memorial Baptist Church, Drexel, North Carolina

7:15 Election of Officers

7:20 Stewardship Commission—Merrill D. Moore, executive director-treasurer, Nashville, Tennessee

7:40 Baptist World Alliance—Josef Nordenhaug, general secretary, Washington, D. C.

7:50 Woman's Missionary Union—Miss Alma Hunt, executive secretary, Birmingham, Alabama

8:05 Music

8:10 Foreign Mission Board—Baker James Cauthen, executive secretary, Richmond, Virginia

9:30 Benediction—Billy Duckworth, pastor, First Baptist Church, McKinleyville, California

Friday Morning, June 7

THEME: "Good News of Christian Brotherhood"

8:45 Pre-session Music

9:00 Song Service

9:10 Responsive Scripture Reading—Gordon Paschall, pastor, First Southern Baptist Church, Indianapolis, Indiana

Prayer—Franklin A. Perry, pastor, First Baptist Church, Laurel, Maryland

9:15 Committee on Resolutions

9:30 Miscellaneous Business

10:00 Recognition of Fraternal Messengers—Response by V. Carney Hargroves, chairman, North American Baptist Fellowship, Philadelphia, Pennsylvania

10:30 American Bible Society—W. C. Fields, public relations secretary, SBC Executive Committee, Nashville, Tennessee

10:35 Music

10:45 Baptist Joint Committee on Public Affairs—C. Emanuel Carlson, executive director, Washington, D. C.

11:00 Committee on Canadian Baptist Cooperation—Arthur B. Rutledge, executive secretary-treasurer, SBC Home Mission Board, Atlanta, Georgia

11:05 American Baptist Theological Seminary—Rabun L. Brantley, executive secretary-treasurer, Education Commission, Nashville, Tennessee

11:15 Chaplains Commission—George W. Cummins, director, Atlanta, Georgia

11:25 Music

11:35 Address—Joel Murphy, pastor, Citadel Square Baptist Church, Charleston, South Carolina

12:15 Benediction—Edward E. Garland, pastor, First Baptist Church, Baltimore, Maryland

Friday Afternoon, June 7

THEME: "Good News for the Secular Community"

1:45 Pre-session Music

2:00 Song Service

2:10 Responsive Scripture Reading—M. J. Lee, pastor, First Baptist Church, Guyton, Oklahoma

Prayer—Gene Dodson, pastor, Grant Street Baptist Church, Corvallis, Oregon

2:15 Miscellaneous Business

2:30 Southern Baptist Hospitals—Hardy M. Harrell, acting executive secretary-treasurer, New Orleans, Louisiana

2:40 Historical Commission—Davis C. Woolley, executive secretary, Nashville, Tennessee

2:50 Committee on Denominational Calendar—Dan D. Bryson, pastor, First Baptist Church, Joplin, Missouri

3:00 Music

3:10 Committee on State Papers—Herschel H. Hobbs, pastor, First Baptist Church, Oklahoma City, Oklahoma, chairman

3:20 Southern Baptist Foundation—Kendall Berry, executive secretary-treasurer, Nashville, Tennessee

3:30 Committee on Boards (Final Report)—T. T. Crabtree, Chairman, Putnam City Baptist Church, Oklahoma City, Oklahoma

3:35 Music

3:40 Address

4:10 Benediction—John H. Wiley, pastor, Vestavia Hills Baptist Church, Birmingham, Alabama

Friday Evening, June 7

THEME: "Good News Forever!"

6:45 Pre-session Music

7:00 Song Service

7:10 Responsive Scripture Reading—Dan Liu, Chief of Police, Honolulu, Hawaii

Prayer—James L. Johnson, pastor, First Baptist Church, Winnsboro, South Carolina

7:15 Music

7:25 Message—Billy Graham

8:15 Benediction—Willie Johnson, Home Board missionary, Emmonak, Alaska

NOTE:

1. Convention Bylaw 21—One-third of the time for consideration of all reports before the Convention shall be reserved for discussion from the floor.

2. The Committee on Boards will make its report by sections. The portion of the report dealing with a board or agency will be presented at the time when the report of that board or agency is presented to the Convention.

Officers

H. Franklin Paschall, president (pastor, First Baptist Church, Nashville, Tennessee)

Landrum P. Leavell, II, first vice president (pastor, First Baptist Church, Wichita Falls, Texas)

John A. Abernathy, second vice president (retired missionary to the Orient now living in Hot Springs, Arkansas)

Clifton J. Allen, recording secretary (editorial secretary, SBC Sunday School Board, Nashville, Tennessee)

W. Fred Kendall, registration secretary (executive secretary, Tennessee Baptist Convention, Nashville, Tennessee)

Porter W. Routh, treasurer (executive secretary-treasurer, SBC Executive Committee, Nashville, Tennessee)

Robert L. Snead, music director (minister of music, First Baptist Church, Nashville, Tennessee)

W. C. Fields, press representative (public relations secretary, SBC Executive Committee, Nashville, Tennessee)

J. Norris Palmer, chairman, committee on order of business (pastor, First Baptist Church, Baton Rouge, Louisiana)

Newton Retires

(Continued From Page 1)

his activities for several months. In recent months, however, he had maintained a full schedule.

Druid Hills is the only church of which Newton has been pastor. He was editor of the Christian Index from 1920 until called to Druid Hills the first Sunday in April, 1929.

Newton has been one of Southern Baptists' most widely-used and honored leaders. He has held almost every conceivable leadership post in the Atlanta Baptist Association, the Georgia and Southern Baptist Conventions and Baptist World Alliance.

He is current president of Americans United for Separation of Church and State and chairman of the Georgia Baptist Hospital Commission.



BAPTISTS HEAR PRESIDENT: Lyndon B. Johnson was the major speaker at a Southern Baptist Christian Citizenship Seminar in Washington, recently. The 250 Baptist leaders attending the Christian Life Commission-sponsored meeting heard the President in the Rose Garden of the White House. (BP) Photo courtesy the White House.

Baptists Urged To Consider Teaching In Butte

BUTTE, Montana — The Butte School Board has announced a maximum of 29 teaching positions to be filled for the school year of 1968-69 with little success in locating these teachers thus far.

The greatest need is in the elementary grades. Eight teachers needed for the second grade; four for the third grade; three for the fifth grade and two for the sixth grade. Others needed for those retiring.

This is a real opportunity for young dedicated Southern Baptist teachers to serve as journeyman missionaries in the pioneer area as well as earn a living in a serviceable vocation.

The grave need for additional teachers in Butte Public Schools is due mostly to the parochial schools abandoning the first grade this past year.

The salary scale is on a graded schedule beginning at \$4,256.33 plus health insurance, sick leave, for teachers with two year diploma and no experience. Teachers with three year diploma and no experience begin at \$4,904.40. A B.A. degree with no experience begins at \$5,638 plus benefits. Those interested can write Charles Davis, City Supt. of Schools, 111 North Montana, Butte, Montana, 59701.

The Floral Park Baptist Church, 2500 Floral Blvd. is the Southern Baptist Church in Butte. For additional information about the church, write to Rev. Nelson J. Engelbrecht, pastor, 2510 Floral Blvd. Butte, Montana 59701.

P.S. A word for the "warm blooded". Butte weather is lovely in the summer, and the winters are a dry cold which is not as bad as the temperature reading sometimes indicates. Weather never closes the schools, or stops business as usual nor hampers the church programs during the winter.

Worship means "the worth of God." By going to worship regularly we show the world what we think of God.—Arthur House Stainback in ILLUSTRATING THE LESSON (Fleming H. Revell Company)



A WOMAN (Sandy Castleberry) ministers to the unseen suffering Jesus. Looking on is a Roman centurion (Jon Davis). The scene is from "The Way of the Cross," the Carey College Serampore Players' eighth annual touring drama. The players left Hattiesburg on Friday, April 5. They will perform nine times, returning to the campus April 15.

Serampore Players Begin Annual Tour

The Serampore Players at William Carey College left Hattiesburg April 5 on the first segment of their eighth annual tour.

The players are presenting "The Way of the Cross" by Henri Gheon.

Performances will be given at the United States Penitentiary in Atlanta; First Baptist Church, Conley, Georgia; Alice Drive Baptist Church, Sumter, South Carolina; the University of South Carolina; Pinecrest Baptist Church, Charleston, South Carolina; and Morningside Baptist Church, Atlanta.

The company will continue touring on weekends through the spring and will be on the road the entire month of June.

The players eventually will perform in eleven states in 1968.

In the touring company are: Sandy Castleberry, Susie Epperson, Joann Flanagan, Juanita West, Jon Davis, Skeeter Garrett, and John Toussell. Obra Quave, chairman of the department of speech and drama, is director of the touring company.



Don Hammonds
Speaker

Dr. Phil McCarty
Speaker

Robert Tischer
President

Paul Adams
Song Leader

Dr. Malcolm Tolbert
Speaker

Rev. Ralph B. Winders
Director

State Student Leadership Training Conference Set For Gulfshore Assembly April 19-21

THE BAPTIST FORUM

The Social Action Issue

"In Depth" Social Concern Needed By Southern Baptists

Dear Dr. Odle,
First, let me commend you for having the series of articles "Great Issues Facing Southern Baptists." I think such a series of articles and also readers writing in should be helpful.

Now, let me ask a question. Should not we define what "social action" is? Are you thinking about helping the poor, or what? How comprehensive is the term "social action." What does it include and what it does exclude?

This is a most important question neither your editorial nor the articles of any of the 4 writers in the April 4 issue of the BAPTIST RECORD answered clearly, or at all. It is also most important. If you include the care of children from broken homes or orphans, we have been in "social action" for many years. Also, in the care of the sick, with our Baptist hospitals. Also in the care of the aged, with many homes for the aged in many Baptist states. Therefore, at least to this degree and in these fields, we are already committed to "social action" and have been for a long time. Add education.

Now, it goes without question and without argument that personal conversion to Jesus Christ and salvation from sin comes from a change of heart and change of mind and salvation of soul, all of which we include in the term the new birth. It comes from a person willfully turning from sin in repentance and in faith to Jesus as Savior from sin. Personal evangelism, and mass evangelism, and church evangelism therefore, must always be at the heart of any New Testament church's program. Without this, we cease to have a church in the New Testament pattern.

But over and above this, did Jesus Christ just concern Himself only with the souls of men? He fed the hungry, He healed the sick, and in the parable of the Great Judgment in Matthew 24 He said that inasmuch as we did not feed the hungry, give water to the thirsty, heal the sick, visit the sick and those in prison, and to the least of these, we did not minister unto Him. Cannot this be defined as "social action"?

Basically my point of view and my question is this—why make it an "either-or" situation, why not a "both-and"? Do we HAVE to be either concerned with personal evangelism and the souls of men or with social action? Who says so? Why not both?

The fact that "liberal" theologians have devoted themselves entirely to the social aspects of the Gospel does not nullify the fact that Jesus concerned Himself with the physical needs of men as well as their spiritual needs. I will go one step further, and say if we do not concern ourselves with the hunger of a hungry man he could care less for the Gospel about Jesus we preach to him. Even so with his other physical needs.

You are right in your implication in your editorial that the task of helping the poor might be a gigantic task the church could never undertake with her resources. On the other hand, if we are not concerned with the needs of the poor, and do not care as to why and how and how come

they are that way then again I question whether they will be deeply concerned at all with our Gospel. If we leave all the concern for the poor to the Welfare programs of the government, or to such organizations as the Community Chest or Red Feather agencies, then we WILL have well fed, well dressed and well educated PAGANS as Dr. Levon Moore spoke of in his article, but for a different reason, for the reason that we did not care for their physical needs and therefore were cut out of their response when we presented to them the Gospel.

It is true Jesus did not feed all the hungry of His day, nor dress all the naked, nor give adequate housing to all the homeless. But it is equally true that when He dealt with men, He first gave walking power to paralyzed legs, and sight to blind eyes, and health to sick bodies, and food to hungry stomachs, and THEN led them to trust Him in faith. One of the rare exceptions to this was when the man was lowered through the roof and He first told him that his sins were forgiven, but He also had in mind there his Pharisee audience who had seen Him do these physical miracles, and therefore so that they might know He could do both. He first forgave the man's sins, and then gave him the power to walk. Otherwise, in most of His miracles the physical proceeded the bringing forth of faith on the part of the person healed or fed, or ministered to. If He did it that way, is that not the pattern we should follow?

I agree with Dr. Levon Moore we must minister to the "whole" man, and also with Dr. Norman O'Neal that unless we concern ourselves with the physical and human needs of people we will not reach them for Christ, and we must do this increasingly and "in depth" in a way that most Southern Baptist churches are hardly doing at all.

I again wish to commend you for this series of articles. Let us readers also have a chance to come back and comment on such, will you?

Your friend in Christ,
Samuel G. Shepard,
Pastor
First Baptist Church,
Tupelo

Calls For New Commitment By Southern Baptists

Dear Dr. Odle:
It was with much interest that I read the articles on social action in the current issue of The Baptist Record. All four articles ably present points any Christian should consider carefully.

Mr. Moore's point that a society of well-fed, well-clothed, well-housed, well-educated PAGANS would be much less acceptable for Christians than a poverty-stricken society of people who had laid claim to the promises of Christ is well taken.

Also well taken is Dr. Traylor's realistic pessimism, his reference to D. L. Moody's view of the world as a doomed ship which we cannot hope to save, but to whose passengers we are obligated to bring the news of our blessed Savior.

But it seems to me that the most significant and meaningful viewpoint was expressed by Mr. Causey. We all must realize that the portions of the gospel that generate most of the energy and impetus or drive of the gospel message is that part which lies between two seeming paradoxes—the wretched, miserable, sinful of man and yet, at the same time, the sublime glory of man created in the image of God; the omniscience of God and at the same time, the freedom of man's will—and Mr. Causey best expresses the paradox that seems most relevant to today's generation, how we can each individually commit our lives to Christ, totally commit our lives, individually bear the reproach of the cross and lead others to the same commitment (a full time job), and at the same time care for the physical needs of the world (a different job entirely).

Yet we are commanded to do both. And the question always arises, if we are committed enough, if we totally accept the burden of the cross, will we not be so self-denying that we will be compelled into the social action that is being discussed. And consequently, the even more disturbing question inevitably comes to mind, how committed have we Southern Baptists been over the past few generations? Then are we right in calling for more social action,

or should we call for more commitment?

Dietrich Bonhoeffer seems to have the most acceptable answer in his book *The Cost Of Discipleship* when he writes in effect that only the believer can be obedient and only the obedient can believe. Sincerely yours in Christ, Grayden A. Tubb, M.D. Fulton, Miss.

Brotherhood - - -

(Continued From Page 1)

man, pastor and David Grimsley, minister of music, both of First Church, Tylertown; Rev. Mel C. Craft, pastor First Church, and Sidney Parker, president of the Mississippi Baptist Men's Conference, both of Magee.

Mr. Howell said that the retreats will emphasize personal Christian testimony with the following topics:

The Crusade of the Americas, Effective use of the Marked New Testament, Directed Bible study relative to Christian witnessing, The knowledge of the Bible in witnessing to people, Some experiences in witnessing, Effective use of men in pre-revival preparation, and general discussion and questions.

Each meeting will begin with registration at 3:00 p.m. on Friday and conclude with the noon meal on Saturday.

Paul Harrell, associate in Brotherhood Department, will assist in directing each clinic.

Austrians Dedicate Hall

The 20 - member Baptist church in Graz, second largest city in Austria (population: 250,000), dedicated a 100-seat meeting hall and installed a pastor, Graham Lange, in the same service. About 200 persons attended, crowding into adjoining hallways after the main room was filled. Rev. William L. Wagner, of Salzburg, Southern Baptists' fraternal representative in Austria, was among those present.

The Southern Baptist Foreign Mission Board made an appropriation toward the cost

TWO JOIN HMB STAFF TO MEET CHURCH LOANS INCREASE

ATLANTA (BP)—The Southern Baptist Home Mission Board's church loans division has added two new staff members to keep up with the increasing pace of demand for loans from congregations in newer areas of Baptist work.

Rex M. Phillips, assistant vice president and manager of a Spokane, Wash., bank, has been appointed as a field representative in the church loans operation, with responsibility in the Northwest section of the U.S.

He will report to the Home Mission Board in Atlanta by early summer.

Thomas F. Thrailkill, an Atlanta bank officer, will assume duties in Atlanta this spring as assistant escrow officer.

Robert H. Kilgore, director of the church loans division, said demand for church loans currently runs between 500 and 600 applications a year.



Dr. Kermit Canterbury

Jackson Pastor

Dies Suddenly

Funeral services for Dr. Kermit G. Canterbury, 58, pastor of Griffith Memorial Church, Jackson, were held at 2 p.m. Monday, April 8, from the church he had pastored for 11 years. His body lay in state in the church for one hour prior to the funeral.

Dr. Canterbury died of an apparent heart attack Saturday night, April 6, while at home, 919 Langley St., Jackson.

Rev. Wilford H. Parker of Gilmer, Texas, officiated, assisted by Rev. David Cranford and Rev. Fred Tarpley. Interment was in Lakewood Memorial Park.

Canterbury was born in Winnfield, Alabama, on April 7, 1909, and moved to Jackson after finishing high school. He graduated from Mississippi College and attended Southwestern Seminary, Fort Worth, Texas, and Galilean Seminary in New York, where he was awarded the D. D. degree.

He served overseas in World War II as a captain in the Chaplains' Corps with the 182nd Airborne Division.

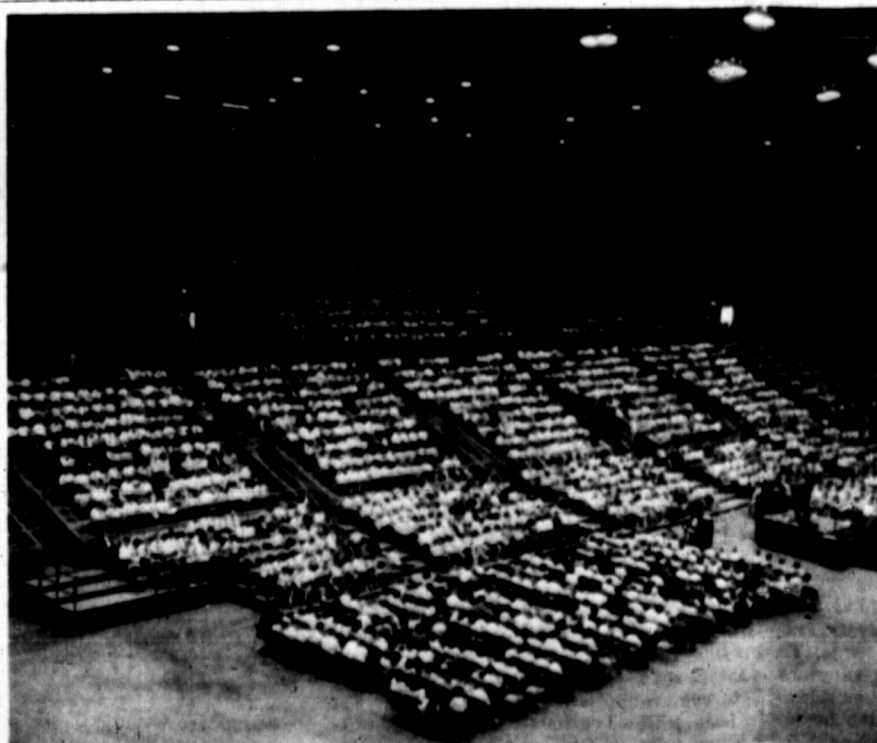
He was pastor at Indianola for four years and at Charleston for six years, before going to his former home church, Griffith Memorial, Jackson, 11 years ago.

He was a member of the staff of colonels of Gov. John Bell Williams, and a badge-carrying deputy sheriff of Hinds County by commission from his friend, Sheriff Fred Thomas.

Dr. Canterbury made a trip to Russia to visit Baptist work there several years ago. He was active in denominational affairs.

Survivors are his wife, Mrs. Juanita Gover Canterbury, a teacher at Hinds Junior College, who was representing the college at a teacher's conference in Minneapolis when word of his death was received; one daughter, Druanne Canterbury, student at Mississippi College; two sisters, Mrs. W. C. Henson, of Jackson, and Mrs. Claude Aldridge, of Glen Allen, Ala.; a brother, Geva J. Canterbury of Winnfield, Ala.

The longest room in the world is the room for improvement.



More than 1700 were present for the State Baptist Junior Choral Festival held April 5 in the Mississippi Coliseum under sponsorship of the Church Music Department of the Convention Board, Dan C. Hall, director.

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi
JOE T. ODLE, Editor

The Greatest Fact Of History

The greatest fact of history is the resurrection of Jesus Christ. This takes nothing away from the importance of the death on the cross, for these two facts, together, constitute the glorious gospel of redemption we are commanded to preach. Without the resurrection, however, the cross is meaningless. Dr. R. A. Torrey wrote, "The crucifixion loses its meaning without the resurrection. Without the resurrection, the death of Christ is only the heroic death of a noble martyr. With the resurrection it is the atoning death of the Son of God."

Jesus spoke often of His death and resurrection, and made the resurrection the one great sign that He was the Son of God. "Show us a sign," said His enemies. "There shall no sign be given," answered Jesus, "but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Paul later said in Romans that Christ was "declared to be the Son of God with power . . . by the resurrection from the dead."

The resurrection of Christ was the most prominent part of the apostolic testimony. On Pentecost Peter preached on the theme of the resurrection, and the apostles and other disciples, then and at later times, when they were filled with the Holy Spirit, gave "witness of the resurrection of Christ from the dead." It was the living Christ, one raised from the dead in a bodily resurrection, whom Paul and all other New Testament witnesses preached. No greater passage can

be found in all the New Testament than Paul's message on the resurrection in the fifteenth chapter of I Corinthians.

No fact in history is more clearly proved than the resurrection of Christ. By every law of evidence it can be said that here is history's surest record. Greenleaf, one of the greatest legal authorities who has ever lived, said, "The best attested fact of all history is the fact that Jesus rose from the dead."

This is the message that we proclaim. Let us preach the risen Lord every Lord's day of the year, giving some facet of the unsearchable riches concerning Him. Let us, also, in this season, when much of the world is thinking of the resurrection, join in the proclamation, "The Lord is risen indeed!" No other message is so needed in this hour.

Time For Prayer And Witness

Dr. Martin Luther King is dead. An assassin's deadly weapon has stilled the eloquent tongue of the controversial leader who so long has moved back and forth across the nation working for the rights of this people.

All the world stands appalled, shocked and grieved by this ghastly deed. Even those who opposed Dr. King recognized his right as a man, and as an American, to crusade for the things in which he believed. Christians, and all other right thinking people everywhere, utterly condemn his senseless murder. Only a godless, depraved, sin-sick individual could commit such a crime.

Large numbers of people around the world considered Dr. King to be one of the greatest men of his generation. Others strongly disagreed with them, and looked upon him as a divisive figure who played into the hands of those who would destroy and divide the land.

Regardless of the opinion men held of him, the murder of this leader did not solve the nation's racial problems, but only pointed out the need for a Christian

solution. Since the news of the atrocious deed flashed across the land, rioting, looting, fiery destruction, and death have plagued many areas. Only the pleas of leaders, plus the use of police and military force, have prevented the situation from being far worse.

What is ahead none can predict, but there is great need right now for calm, clear, sober thinking by leaders and people across the nation. The hysteria which has prevailed for the past few days must cease. Even as the murderous act of one man does not represent the spirit of the people of this nation, neither does the rioting and violence of a minority represent the thinking of the majority. We are convinced that most Americans want peace and harmony restored as quickly as possible. They know that responsible solutions to the nation's grave racial problems cannot be found until calmness and sanity once more prevail.

The condition which now exists should bring the Christians of America to their knees. Only the intervention of God can restore the unity, good-will and peace which the nation so desperately needs.

It seems probable that the death of Dr. King will bring some of the social changes which he sought, but which he did not see achieved during his lifetime. The nation has been aroused. It is possible that the government will move swiftly in at least some of the areas of social reform sought by Dr. King and others.

This places another great responsibility upon Christians and the churches. The greatest needs of the minority groups, as well as of all Americans, are spiritual. Government action can provide better living conditions, but only the churches can provide the spiritual guidance needed to make better men.

As government and social agencies move to bring relief to the poor, and provide more adequate housing, better education, more jobs, and new citizenship opportunities and responsibilities, the churches must move in with the message of the love of God and salvation in Jesus Christ. Without the personal redemption which comes only through faith in Jesus Christ, we shall not see full and final solution to the grave problems now confronting us.



There is something deeply unsettling about hearing that in this land of farm surpluses as many as 10,000,000 Americans may suffer from "chronic hunger and malnutrition," often going for days with literally nothing to eat. That estimate, which is such to prove controversial, emerges from a soon-to-be-published study prepared by the Citizens Board of Inquiry Into Hunger and Malnutrition in the United States, a private group of professional and religious leaders. The group began its study eight months ago, expecting to find perhaps 1,000,000 persons suffering from hunger and malnutrition. The group now calls the 10,000,000 figure "a conservative estimate." (The National Observer, February 10, 1968)

It takes over \$9,191 a year for a four-person city worker's family to maintain a "moderate standard of living." This budget estimate of the U. S. Department of Labor for late 1966 would be somewhat higher today as a result of steady rising costs. Only about a third of all American families had money incomes of \$9,000 or more in 1966, according to the U. S. Bureau of the Census. (The American Federationist, February 1968)

Jack Valenti, president of the Motion Picture Association declared his intent to bring "old movie standards out of the archaic and into current trends." "For the first time in the history of this country, people are exposed to instant coverage of a war in progress. When so many movie critics complain about violence on film, I don't think they realize the impact of 30 minutes on the Huntley-Brinkley newscast—and that's real violence," he said. (Variety, February 21, 1968)

Would you believe? More people are going bankrupt today than ever before. According to an Associated Press writer in 1946 only one wage earner in 6,500 went into personal bankruptcy. Ten years ago the rate was one in 1,000. Last year it was one in 400. Of course, part of this is the rising cost of living. But more precisely it is the cost of living the way we want to live. (The Nashville Tennessean 3-17-68)

Calendar of Prayer

(This list is not compiled according to birthdays.)

- April 15 — Mrs. A. L. McGaugh, dean of women, Clarke College; Donald Chance, Riverside associational Sunday school supt.
- April 16 — Mrs. James May, Jr., WMU president, District IX; Murphy Brantley, Greene associational Training Union director.
- April 17 — Guy Graham, Itawamba associational supt. of missions; Mrs. Nancy K. Dunford, Wm. Carey College music faculty.
- April 18 — Mrs. Joanne Hawks, social science, Blue Mountain faculty; Linda J. Kennedy, Baptist Book Store.
- April 19 — Therman V. Bryant, Baptist Building; Chester L. Quarles, Baptist Building.
- April 20 — Bonnie Graham, staff, Children's Village; Mrs. Dee Grantham, dean of women, Mississippi College.
- April 21 — Wayne Coleman, trustee, Baptist Hospital; H. B. Harris, Jr., Baptist student director, East Mississippi Junior College.

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Day Of Hope

By Dr. Charles Myers, Pastor
First Church
McAlester, Oklahoma

A few years ago one of our nations newest submarines turned over in a harbor on the eastern seaboard and sank with a full crew aboard. People began to work feverishly to try to rescue the crew and for awhile it looked as if they might succeed. A radio contact was established and the crew was kept informed of the rescue operations. Finally as time was running out the last audible message from inside the submarine was, "Is there any hope?"

This pretty well expresses the sentiment of men the world around today. The population explosion threatens the world with starvation. The economic crisis keeps men in a constant state of insecurity. The threat of war is seen in every part of the world. The atomic bomb hangs over like a giant cloud threatening to turn the entire globe into a giant furnace. And even if we are able to push all of these things out of our minds there is the constant realization that death is waiting right around the corner to claim every one of us. It is no wonder that in despair we cry, "Is there any hope?"

If there is none, then, man is living in a tragic state. For really, when hope is dead, man is dead. You remember when the two disciples walked with the stranger on the road to Emmaus, they said of Christ, "We had hoped He was the Messiah." When he died on the cross, their hopes died and in reality they died, too. This was the most tragic state to which they could come, men without hope in God.

But God had an answer. The answer was the resurrection of Jesus Christ from the dead. The death that claimed him on the cross could not keep him bound. The tomb in which his body was sealed could not hold him. With a triumphant cry, He tore off all the fetters and marched victoriously out of death leaving the whole experience as a broken cluster behind Him. He was completely victorious over the total experience of death.

This is the message of Easter. There is hope for all mankind. For even as Christ was raised from the dead, so can we. This is God's promise to us, and Jesus Christ forever stands as God's guarantee that those of us who are in Him shall be victorious over death. With our eyes on God, we can shake our fist in the face of death and with Paul cry out, "O death, where is thy sting, O grave, where is thy victory?" There is nothing in all this life including death that can conquer the

SONG OF TRIUMPH

The Arise!

1. Low in the grave He lay, Je-sus my Sav-iour! Wait-ing the com-ing day,
2. Vain-ly they watch His bed, Je-sus my Sav-iour! Vain-ly they seal the dead,
3. Death can-not keep His prey, Je-sus my Sav-iour! He tore the bars a-way.

REFRAIN: Flute
Je-sus my Lord! Up from the grave He a-rose, He a-rose, With a might-y tri-umph o'er His foes; He a-rose! He a-rose a vic-tor from the dark do-main, And He lives for-ev-er with His saints to reign; He a-rose! He a-rose! He a-rose! Hal-le-lu-jah! Christ a-rose!

Newest In Books

UNDERSTANDING & COUNSELING THE ALCOHOLIC by Howard J. Clinebell, Jr. (Abingdon, 336 pp., \$5.95)

This book, first published in 1956 and now accepted as a standard in the field of alcoholism, is here revised and enlarged to bring the reader abreast of developments during the past eleven years. A substantial resource for the person confronted with the practical issues in counseling alcoholics, this book shows the reader how to apply the resources of Christian faith to the problems of dealing with alcoholism. Ministers, family counselors, members of Alcoholics Anonymous, therapists, alcoholism program directors, and others will benefit from reading this widely acclaimed work.

child of God. We are to be the victors. And with this hope in our hearts we ought to move out to live as men and women who are conquerors. We ought also to bring other people to a saving knowledge of Christ so that the hope that is ours might characterize them. And we ought to let this hope shine into the darkest places of the earth in order that men everywhere can be released from the terrible despair that prevails where there is no hope.

AND THY NEIGHBOR by Sam Shoemaker, arranged by Cecile Cox Offill (Word Books, 200 pp., \$3.50)

This book is a sampling of the sermons preached toward the end of the ministry of the late Rev. Samuel Shoemaker, and circulated by the Calvary Episcopal Church, Pittsburgh, Pa., under the title of "The Week's Word." What these sermons meant in the lives of the people who heard them, or read them, was told in hundreds of letters to "Dr. Sam." This book includes many of the letters, as well as the collection of sermons. Shoemaker had three aims in life: to help people in trouble, to help people know that Jesus is the answer, and to help people learn what the Holy Spirit can do if only they will let Him come into their lives.

THE CHURCH MUST MODERNIZE MEN by R. N. Usher-Wilson (Eerdmans, paperback, 32 pp., 75 cents)

The author says he boasts no scholarship, but he believes it is time for the ordinary man to assert his faith with clear simplicity.

A HANDBOOK OF CONTEMPORARY THEOLOGY Bernard Ramm (Eerdmans, 141 pp., paperback, .95)

This book gives definitions of difficult theological words

and terms. It is set up in alphabetical order.

THE GOSPEL OF LUKE by Cary N. Weisger III (Baker, paperback, 128 pp., \$1.50)

An able Bible teacher in the preliminary outline gives a bird's-eye view of the Book of Luke, followed by a clear and lucid commentary.

GOD STILL SPEAKS IN THE SPACE AGE by James Roy Smith (Baker, 172 pp.)

In this book, a Methodist minister challenges Christians "to join the fray ere time runs out." He says that the battle is joined between Christianity and Communism for the minds and hearts of men and that the Space Age is no time for complacent discipleship.

THE WONDERFUL MAGIC OF LIVING by Marcus Bach (Doubleday, 214 pp., \$3.95)

That all men can come to the discovery of the magic of life — a subtle magic of the usually overlooked things — is the basic theme of this book.

ANGOLA—BELOVED by T. Ernest Wilson (Loiseaux, 254 pp., \$3.95)

Born in Belfast, in a Christian home, T. Ernest Wilson at 21 left work in the world's largest shipyard to venture into the heart of Africa with the gospel. This volume tells of his and his wife's forty years in their beloved Angola.

The Revelation Of The Empty Tomb

(Continued From Page 1)

ing finer has been written on the Gospel of John than Westcott's commentary. But when Bishop Westcott suggests that the description means that everything was left in order in the grave, that there was no haste or hurry in the resurrection; and that the fact that the napkin was folded together apart shows order without haste, I do not hesitate to say that this is an entirely mistaken interpretation. Peter saw the grave cloths as they had been wound about the body of Jesus, with all the spices in the windings, undisturbed, except that those wound around the body had fallen flat. They were not unwound. The most significant statement is that the napkin

was lying by itself, separately; and that it was still in the folds as it had been about the head of Jesus.

A careful consideration of the method of burial in those rock-hewn tombs shows that the wrapping of the head was never a part of the wrappings on the body, but was separate. Into those rock-hewn tombs the body was carried, and laid the feet towards the opening and the head further in the body lying on a stone ledge; upon which ledge there was a slightly elevated place for the head. The napkin about the head was thus always separate from the wrappings about the body. When Peter looked, he saw the grave cloths lying. John had seen that, but that fact had no particular significance for him, except that it did prove at the first glance, that the body of Jesus was not there, because they had fallen flat. He did not see the napkin. Peter saw that also. He discovered that the grave cloths had not been disturbed. They were just as they were when Joseph of Arimathea and Nicodemus left them. The wrappings were still there; the spices had not escaped. Moreover the napkin, wrapped in a peculiar way about the head, was undisturbed, "folded up." That word does not mean smoothed out. The napkin was still in the folds that had been wound round the head.

John entered the tomb, and he saw; that is, he understood. There had been no disturbance in that tomb. No rude hand had gone in and torn away the wrappings. Not even the hands of lovers had touched the dead body which Joseph of Arimathea and Nicodemus had left there. John saw and believed. His Lord was not there. He was risen!

Remember, that as yet they had not seen Jesus. He had not appeared to them; but the demonstration of the resurrection came in a stone rolled away, and in undisturbed grave cloths. The tomb was empty. He had gone. The Ultimate Sign was complete.

That is the centre and the heart of Christianity. Deny it, and we have no Christianity. The historic fact of the Christian Church is the result of the thing that John saw and believed. The angel who rolled the stone away did not do so for Him to leave the tomb, but to show He was gone. He had gone before they rolled the stone away, and without disturbing the grave cloths. John saw, that is he understood, he mentally apprehended the meaning of the sight which fell upon his astonished vision. Therefore he believed.

—From The Gospel According to John by G. Campbell Morgan, published by Fleming H. Revell Co. Used by permission.

Words are the only things worth fighting about. Words make a difference. — G. K. Chesterton.

History Seminar Planned For MC

A graduate level seminar aimed at strengthening the teaching of American history will be available at Mississippi College this summer for qualified teachers in Mississippi and surrounding states. For the eighth consecutive year the college will offer the American Studies Seminar thanks to generous grants from the Coe Foundation of New York, the Texas Educational Association of Fort Worth, and other sources.

The 1968 seminar will open on July 11 and run through August 16. All courses will be presented on the graduate level with qualified students receiving six semester hours of graduate credit upon successful completion.

The program of study includes courses on "Our American Democratic Heritage" and "The Shaping of an American Tradition in Literature." Each student will be required to take both courses to complete the required six hours of study. A complete reading program is also included.

Dr. Martha Bigelow, professor of history and chairman of the department of history and political science, is serving as director of the American Studies program. She will also teach the course in history.

Dr. Sarah Rouse, professor of English and chairman of the Division of Humanities, will instruct the English course.

According to Dr. Bigelow, there will be 30 full fellowships available to qualified teachers of English and social studies from high schools in Mississippi, Alabama, and Louisiana. The full fellowships will cover all expenses of tuition, books, meals, and lodging.

Challenge Of Change

(Continued From Page 1)
He quoted a recent speech by Albert McClellan, program planning secretary of the SBC Executive Committee, calling McClellan's proposal to study establishing a computer center with a network of consoles in every state convention and SBC agency, "one of the most important challenges issued to Southern Baptists in many

a day."
Bloskas observed possible use of computers in public relations work might be evaluating Baptist response to what the convention is doing, and production of specially-written news releases tailored for a special audience by computer.
In two speeches to the group, Southwestern Baptist

Theological Seminary Professor Clyde Fant said that, like it or not, the younger generation of Baptists are changing.

Fant observed that while at one time, a one-sided, dogmatic and authoritarian approach to preaching might have worked in Baptist pulpits and communications media, that day is now gone. "We do not now live in an era of dogmatic interpretation," he said.

Fant said that Baptists face a credibility gap when performance and claims do not match, and said that one cause of the credibility gap is "because we try to speak without information, and that's putting it politely."

Other officers elected by the public relations group include: program vice president, Tom Brannon, public relations director for South Carolina Baptists; membership vice president, Joan Harvison, communications director for Oklahoma Baptists; newsletter editor Ed Shipman, promotion director for the SBC Radio - Television Commission; secretary-treasurer, Pat Pattillo, administrative assistant, Southern Baptist Theological Seminary; and SBC Inter-Agency Council representative, David K. Morris, public relations director for Alabama Baptists.

Home Missions Leader Named College Professor

CORPUS CHRISTI, Tex. (BP)—Lewis W. Newman of Atlanta, director of business services for the Southern Baptist Home Mission Board, has been named professor of religion at the University of Corpus Christi and chairman of the division of religion.

AN EASTER STORY

A Pen Picture Of The Christ

The following is believed to be the only true pen picture of Jesus, the Nazarene, as seen in actual life. It is an exquisite piece of word painting, taken from manuscript and now in the library of Lord Kelly. It was copied from an original letter of Publius Lentulus, procurator of Judaea, to the Senate of the Roman government at Rome as a matter of information.

There appeared in these, our days, a man of great virtue named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as the prophet of Truth. He raises the dead and cures all manner of diseases. A man of stature somewhat tall and comely, such as the beholder may both love and fear. His hair of the color of a chestnut, full ripe; plain to his ears, whence downward it is more orient and curling, and waving about his shoulders. In the midst of his head is a seam, a partition in his hair, after the manner of the Nazarenes. His forehead plain and very wrinkleless; his face without spot or wrinkle, beautiful with a lovely red. His nose and mouth so formed that nothing can be reprehended. His beard is a color like his hair, not very long but forked; his look innocent and mature. His eyes gray, clear and quick and luminous. In reproving he is terrible, his eyes piercing—as with a two-edged sword—the greedy, the selfish and the oppressor, but look with tenderest pity on the weak and erring and sinful. Courteous and fair spoken; pleasant in conversation, mixed with gravity. It can not be remembered that any have seen him laugh, but many have seen him weep. In proportion of body—most excellent—a man for his singular beauty surpassing the children of men."

MISSISSIPPIAN IS PASTOR

Dramatic Ministry In Glacier Valley

Rev. Stanley A. File, former Mississippian, has been pastor of the Glacier Valley Baptist Church near Juneau, Alaska, since July 13, 1966.

Mr. File was born in Gulfport, the son of Mr. and Mrs. August A. File, Sr. He has four brothers: Augie, Jackson TV sports announcer; Bill, USN in Australia; Tom, USN, Vietnam; and Jerry, ministerial student, Fort Worth, Texas; and one sister, Penny (Mrs. Tom Matkin) of Houston, Texas.

He was ordained in 1953 by the Bowen Memorial Church, which was his first pastorate. Other Mississippi pastorates included Zion Hill, McNeill, Bontonia, and Baxterville. He

served four years in pioneer missions as a Tentmaker in Renton, Washington, as pastor of Trinity Baptist Church.

He studied two years at Mississippi College and two years at William Carey, and also at New Orleans Seminary. He completed residency for a Master's degree in history at the University of Southern Mississippi.

Mrs. File, the daughter of Rev. and Mrs. P. S. Dodge, was also born in Gulfport.

The Files have two children, Paul, 20, a junior at Carey College, Hattiesburg, and Earl, 16, a junior at Juneau-Douglas High School.

Mr. File has compiled a beautiful booklet called "The

Glacier Valley Story."

This story of the Glacier Valley Baptist Church, which began only a few years ago, is a dramatic one.

In July of 1963, in the Baranof Hotel in Juneau, two families, the McDoles and the Lescallettes, met, discussed, and prayed for God's will concerning a mission in the fast-developing area surrounding the airport. Shortly afterward they took a survey of the area.

On August 11, 1963, the Glacier Valley Baptist Church held its first meeting in a home at Thane, four miles south of Juneau. The next few meetings were held in a home at Lemon Creek. The church,

constituted with 23 members, was planned for Mendenhall Valley, 12 miles north of the city. They called Rev. Richard Moore as pastor. (He had been serving as interim pastor of First, Juneau.)

A revival meeting was scheduled, but still no building. October 9 the church met in prayer in the pastor's trailer. An answer came. Glynn Estes, chairman of the property committee, arrived late, with a smile on his face. He announced, "We've found it!" He described a 2.77 acre plot along the highway just a few hundred yards from where they sat. There was a two-room frame building already

on it. They felt that this was the place, but where could they get \$4,000 for the downpayment? They decided, "If this is God's will, He will provide the means." This has become the church's watchword.

When told that the land was wanted for a church, the owners lowered the downpayment to \$1500. The trustees made up the amount themselves. The men cut trees and rolled stumps, for a parking lot.

The tiny building had no restrooms or running water, no heat save a fireplace that had to be kindled at least three hours prior to meetings to get the temperature to 35 to



FROM THE GLACIER SITE, the Mendenhall Loop Road can be seen (center of picture.) The Glacier Valley Baptist Church is on that road, about 13 miles from Juneau proper, in the Mendenhall Valley, specifically at the entrance of Mendenhall Subdivision.



THE PASTORIUM is behind the church at the entrance to Mendenhall Subdivision, which contains about 100 homes to date.



REV. STANLEY A. FILE, pastor of Glacier Valley Baptist Church, his wife, Annie Laurie, and son, Earl, stand in the churchyard following a Sunday morning service. The family moved to Alaska in July, 1966, from Bontonia, Mississippi. The rear of the pastorium can be seen over right shoulder of pastor. Mendenhall Glacier can be seen blending into roof of neighbor's house, between heads of Mrs. File and Earl.



THE FACE OF MENDENHALL GLACIER near Juneau, Alaska. The valley where Glacier Valley Church is located, is in the foreground.



GLACIER VALLEY BAPTIST CHURCH building is 32 x 36 feet, on a 2.77 acre plot. Shown above are side and front views of the auditorium, which will seat about 75 people.

EASTER AND JOURNEY'S END

"I searched the world for calm content;
The search led high, the search led far;
It led to where a baby lay,
Beneath a radiant star.
"I searched the world for living truth;
The search was broad, the search was long;
It led to him beside a sea,
Before a listening throng.
"I searched the world for perfect love;
The search was deep, the search was wide;
It led me to a wind-swept hill,
To One they crucified.
"I searched the world for joyous faith;
Into a garden led the way,
I found it at an empty tomb
On Resurrection Day!"
—B. C. Bays

Life Abundant
"Easter joins with spring-time in proclaiming life abundant and everlasting."

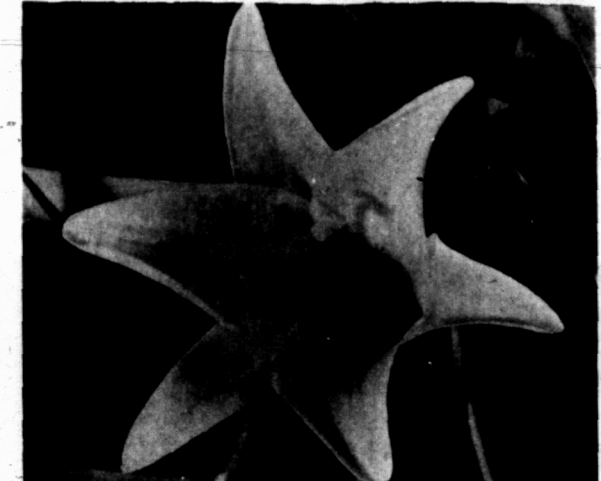
HOLIDAYS

The holiest of all holidays are those kept by ourselves in silent and apart;
The Secret anniversaries of the heart
—Henry Wadsworth Longfellow (1807-1882)

Without Easter...
"Without Easter, neither Christmas nor good Friday would have significance."



AN EASTER MESSAGE—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Rev. 5:12—BSSB PHOTO



(RNS Photo)

THE LOVELY EASTER LILY

The lovely Easter lilies
Now rising from earth's sod
Bring memories of earth's Saviour.
The lovely Lamb of God!

His mighty resurrection
Is proof of endless life
And that we, too, may triumph
O'er sin and death and strife!

'Twas Easter when our Saviour
Came back to life again
From out the grave that held him.
After the Cross of pain!

Yes, lovely Easter lilies
Rising from earth's sod
Bring memories of earth's Saviour...
The Mighty Son of God!
—Author Unknown

A FOOLISH LITTLE BONNET

A foolish little maiden bought a foolish little bonnet
With a ribbon and a fastener and a bit of lace upon it
And that the other maidens of the little town might know it,
She thought she'd go to meeting next Sunday just to show it.

But though the little bonnet was scarce larger than a dime
The getting of it settled seemed to be a work of time
So when 'twas fairly fastened, all the bells had stopped their ringing
And when she came to meeting, sure enough, the folks were singing.

So the foolish little maiden stood and waited at the door,
And she shook her ruffles out behind and smoothed them down before
"Hallelujah, hallelujah," sang the choir above her head,
"Hardly knew you, hardly knew you" were the words she thought they said.

This made the little maiden so very, very cross,
She gave her little mouth a twist, her little head a toss,
For she thought the very hymn they sang was all about her bonnet
With the feather and the ribbon and the bit of lace upon it.

So she would not wait to listen to the sermon or the prayer,
But pattered down the silent street and hurried up the stair
Till she reached her little bureau and in a handbox on it
Had hidden safe from critic's eye, her foolish little bonnet.

Which proves, my little maidens, that each of you will find
In every Sabbath service but an echo of your mind,
And that the little head that's filled with silly little airs,
Will never get a blessing from sermons or from prayers.
—W. T. Morrison

40 degrees. There were no Sunday school rooms, and classes were held in cars for months.

First Revival
Rev. Edward Wolfe of First Baptist Church, Woodward, Okla., preached for that first revival, when the highest attendance was 35 and there were two professions of faith. He still talks of that first meeting. The way he tells it, the "room was so smoke-filled from the fireplace that I had to quote my scripture from memory, since I was unable to see my Bible." Each person brought his own chair, since the church had no furniture.

When in 1964, Moore accepted a California pastorate, Rev. Edward Owens of Osprey, Fla., served as pastor for a year.

Church Calls File
Rev. Stanley A. File had been called when the church was first constituted, while he was doing pioneer mission work in Washington. But he

had to decline due to ill health, and had moved to a rural pastorate in Mississippi. Under doctor's care he had been told he could not work in cold or mountainous areas due to a rheumatic heart and leukemia.

The Glacier Valley Mission Committee felt led to contact him again, in April, 1966. The same week, the doctors at Ochsner Clinic in New Orleans had told him that his health was so improved that the latest tests showed "negative on all counts" and that he could serve wherever he wished. He wanted to return to the Great Northwest.

In a letter of February 17, 1968, Mr. File wrote, concerning his illness,

"In 1964, after being in pioneer mission work for four years in Washington State, I became ill with rheumatic heart, and the doctor said that we should leave the cold climate."

(Continued on Page 6)

The Christ Of The Empty Tomb

Luke 24:1-12
By Rev. John Merck, Stonewall

The resurrection of Jesus Christ from the dead is the crowning climax of God's plan of salvation.

I. LIFE COULD NOT DEFEAT JESUS. Jesus Christ did not die a failure. He was victorious in life. He never traveled more than a hundred miles from home. Yet, His life has influenced more people than any other person. He spoke to the fishermen and they laid their nets down and followed Him. He spoke to the tax collector and he left the seat of customs and followed Him. When he met sickness He healed it. When he met sorrow He comforted it. When he met grief He helped to bear it. Jesus said: "I lay my life down, that I might take it again."

II. SIN COULD NOT DESTROY HIM. When the God-child was born all power on earth and in hell tried to kill Him. Herod tried to destroy Him. The Devil there in the mountains was unleashed on Him for forty days and nights. In the garden He was tempted by the Devil. On the cross they tried to get Him to come down. But, He broke the bondage of sin forever for those that trust in Him.

III. DEATH COULD NOT HOLD HIM. Mary came to the tomb to mourn the dead Man. An angel said: "Why seek ye

the living among the dead? He is not here; He is risen!" All the devils thought they had defeated Jesus. They rolled a stone in front of the tomb to seal it. But, all the power of Hell and of earth could not hold our Savior. Because it could not, we can say: "O, death, where is thy sting? O, grave, where is thy victim?"

IV. THE GRAVE COULD NOT CLAIM HIM. "Thou wilt not suffer thy holy one to see corruption." For three days the grave tried to hold Jesus. But, He never saw corruption. His body did not begin to turn to dust. I wonder if the people remembered what this man had said about the resurrection. "Destroy this temple and in three days I will raise it up." All the stones in the world, all the sentinels of the Roman Legion, could not keep Jesus from coming forth from the grave.

V. MEN CANNOT DENY HIM. Pilate said: "I find no fault with this man." They could not find anyone to testify against him of any wrong that He had ever done. The Centurion said: "Surely this was the son of God." Judas said: "I have shed innocent blood." The thief said: "Lord remember me." Thousands have cried, out of the sorrow of their souls, to this man for salvation. Men may refuse Him, but they cannot deny that He is the Son of God.

"FRUITFUL COOPERATION" IS PROSPECT IN ITALY



Eddie Prather

TO JOIN STAFF AT YAZOO CITY

Eddie Prather, associate pastor, First Church, Aberdeen, has resigned to accept a similar position with First Church, Yazoo City.

In the thirty months Mr. Prather has been in Aberdeen he has led the church in a strong teacher training program, established regular Sunday school teachers and officers meetings, and maintained a fully graded choir program. In association work, he has served as chairman of the Missions Committee and is presently associational music director. He is a member of the Planning Committee for First Junior Music Week at Gulfshore. During this time he has also been active in Revivals and Sunday School Enlargement Campaigns throughout the state.

Mrs. Prather, the former Jean Perryman of Kenton, Tenn., is a special worker with pre-school children for the State Sunday School Dept. and the Sunday School Dept. of the Baptist Sunday School Board and is director of the kindergarten of First Church, Aberdeen. She is also the superintendent of a three-year Sunday school department, sponsor of an eleven-year Training Union, and is currently doing further study at MSCW in Columbus.

The Prathers have two children, Pamela, 12, and Philip, 9. Mr. Prather will begin his work with the Yazoo City church June 1.

The simultaneous evangelistic campaign now underway in Italy is the most concerted evangelistic effort Italian Baptists have ever made, says Dr. John D. Hughey, secretary for Europe and the Middle East for the Southern Baptist Foreign Mission Board.

This evangelistic campaign began in one area March 4 and will continue in other areas through April 7. Italians are doing the preaching.

During the Board's March 14 meeting, Dr. Hughey outlined Baptist work in Italy. The 80 Baptist churches and 13 missions in Italy reported a membership of 4,535 in 1967. Dr. Manfredi Ronchi, pastor of the Teatro Valle Baptist Church in Rome, has been a leading figure among Italian Baptists since the 1940's. The current president of the Italian Baptist Union is Dr. Carmelo Inguanti, pastor in Milan.

Twenty-nine Southern Baptist missionaries are assigned to Italy, the largest contingent in any country of Europe or the Middle East. (Dr. and Mrs. W. Dewey Moore, of College Park, M.D., who have served in Italy since 1937, are due to retire this year.)

Dr. Hughey quoted Dr. Benjamin R. Lawton, chairman of the Italian Baptist Mission, on needs in Italy: "Not a Baptist church in the west-

ern half of Sicily nor in the northern part of Sardinia nor the east coast of Italy. Not a Baptist church in 82 of 92 provinces. Not a Baptist school or organized hostel below Rome, in Sicily, or Sardinia. Not a Southern Baptist missionary below Naples, in Sicily, or in Sardinia. Not one in the northeast. Not a replacement for pastors who need to retire nor for missionaries who need a year's furlough."

Dr. Hughey said the single most urgent personnel need in

Italy is for a young woman to be secretary and bookkeeper in the Mission treasurer's office.

"There is much to be done in Italy," he said. "It cannot be done by Southern Baptists alone nor by Italians alone. Much can be done by Southern Baptists and Italian Baptists together. The possibility of fruitful cooperation has never been better."

Mrs. Ray Jernigan, Wife Of Ellistown Pastor, Dies At 30

Funeral services were held Wednesday morning, March 27, for Mrs. Ray Jernigan, at Ellistown Baptist Church, Blue Springs, Miss. She was the wife of Rev. Ray Jernigan, pastor of the Ellistown Church and moderator of the Union County Baptist Association.

Rev. John Brown and Rev. Teddy Evans officiated at the service. Burial was at Shady Grove.

Mrs. Jernigan suffered an attack of asthma at her home and was found to be dead on arrival early Tuesday morning, March 26, at Union County General Hospital, where she was carried by her husband. She was 30.

She was the former Nancy Shelton of Ripley. Survivors include her husband; two sons, David and Kevin; her mother, Mrs. Mamie Shelton of Ripley; and two brothers, Randall Shelton and Albert L. Shelton, Jr., of Ripley.

HOMEcoming AT DAMASCUS

Damascus Church, Franklin County, will have Homecoming Sunday on April 21.

Rev. Howard Smith is to be guest speaker for the morning service. There will be singing in the afternoon, following dinner served on the grounds.

Rev. Buddy Sanford, pastor, invites former members and friends.



First, Gulfport's Brotherhood Chooses 'Father Of Year'

Above is a picture of the presentation of the first annual Brotherhood-sponsored First, Gulfport, Father of the Year award.

The award went to George Estes, Sr. Mr. Estes has been a member of this church for 43 years and an active deacon for 42 years. He has been and is presently actively serving the Lord in every organization of the church. He has also served as church treasurer for a number of years.

Mr. Estes has two children. His daughter, Sara Lynn, is the wife of Rev. Bill Greenlee, head of the Department of Philosophy in McNeese State College at Lake Charles, La. His son, George, Jr., is an attorney and is a very faithful and active member of First Church, Gulfport.

Shown in the picture, left to right, are: Dr. W. G. Tanner, pastor; C. B. Magee, Brotherhood president; George Estes, Sr.; George Estes, Jr.; George Estes, III; and Jimmy Estes.

Recently retiring from the banking business, Mr. Estes plans to spend even more time serving the Lord and His church. (He also plans to enjoy a little more time fishing.)

Revival Results

Byram Church: Rev. Jack Nazary, pastor, Southaven, near Memphis, evangelist; Rev. Henry Bennett, pastor; 32 decisions; 25 for baptism; two by letter; one by statement; several rededications.

Ruleville Church, Ruleville: March 17-22; 3 professions of faith; 2 by letter; 15 rededications; Rev. W. J. "Dub" Hughes, missionary - pastor, Grand Forks, North Dakota, Evangelist; Troy Sandifer, Clarksdale Church, Song leader; Mrs. E. P. Tolbert, Jr., organist; Mrs. D. R. Burke, pianist, "One of the finest and most heart-warming revivals our church has ever experienced," Rev. Wilbur B. Webb, pastor.

Coldwater Church was recently led in revival by members of the Fellowship of Christian Athletes from Mississippi College and the University of Mississippi. Rev. Buddy Wagner, a junior from Mississippi College, was principal speaker, with Gary Gooze and Gary Smith leading.

ing the singing. Henry Gentry, senior at Mississippi College, provided chalk artistry. Other personalities for the services included; Bobby Allen, Bobby Miller, Carey Embrey, Billy Strum, and John Wellons, all from Mississippi College. Tom McKibbens, a sophomore from the University of Mississippi and Miss Candace Collier, who provided special music, from Indianola, and Sammy Crawford from Mississippi College, were also members of the team. During the week-end revival, there were two additions by letter, one by baptism, and a number of rededications and commitments to special service. Rev. Anthony S. Kay is pastor.

Friendship (Jones): March 28-30; youth revival; Rev. Jerry Hood, pastor, Pine Street, Laurel, Carey student, evangelist; Ola Bell Beech, in charge of music; Jean Pittman, Kathy Richards, pianists; Rev. W. N. Johnson, pastor; one profession of faith; one addition by letter; 24 rededications.



Rev. Verne I. Taylor

Joins Staff At First, Laurel

The new minister of music and youth at First Church, Laurel, Rev. Verne Taylor, assumed his duties on March 10; he and his family reside at 335-Hillcrest Drive, Laurel. Born in Loyaltown, California, Mr. Taylor is the son of a Baptist minister, Rev. John S. Taylor, now of Norfolk, Virginia.

He studied at Carson Newman College in Tennessee, Bob Jones University in South Carolina, and at Southwestern Seminary in Fort Worth, Texas.

He has previously served as minister of music, educational director, and youth director, in Texas, Alabama, Georgia, and Kentucky.

Mrs. Taylor is the former Charlie Hall of Birmingham, Ala. The five children are Doona, Debbie, Dwight, David, and Deanie.

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Ministry In Glacier Valley

(Continued from Page 5)
ate and mountainous area. We returned to Mississippi and Baxterville where I was pastor. While there, I was treated at Ochsner Clinic in New Orleans where they pronounced my illness as leukemia with the heart trouble being aggravated by it. For a year and nine months I made almost monthly trips to New Orleans for treatments. While not cured, the diseases are now 'controlled' and doctors say 'one to five years' is 'average' expectancy. I figure that since the leukemia was diagnosed late in 1964, I can expect another two years of production in the Lord's work. I want to spend that time here and realize the fulfillment of plans here in Glacier Valley before having to relinquish the work I feel that my illness will definitely influence my ministry and as it threatens to shorten expectancy and probably curtail my energies, I should exploit every opportunity to facilitate and speed this work in Juneau. The need here is 'maximum' and resources limited. Anything you in Mississippi can do to lend strength will be a great and worthwhile effort."



WILLIAM CAREY COLLEGE'S first one-student art exhibit is now on display. Dottie Presher of Hattiesburg, an art minor, is presenting her work under the sponsorship of art professor, Francis Smith. Dottie's art uses a combination of mediums including acrylic, oils, and water colors. She prefers "to paint rustic landscapes and still life which vary somewhere between impressionism and realism. The paintings are on display and open for public inspection in Carey's new dining hall. Dottie's father is Rev. W. H. Presher. He and his wife are also full-time students at William Carey College.

He and his wife, Annie Laurie, and two children, Paula and Earl, arrived in Juneau on July 13, 1966. Both he and his wife work, since the Church provides no income. He is linotype operator-printer at Juneau Publishers.

Progress
In mid-November, 1967, the church had 46 members from 14 families, 85 in Sunday school, and 35 in Training Union. They had an auditorium seating 75, one classroom for Primaries, two nurseries, and three Sunday school classes meeting in homes. Monthly tithes and offerings averaged \$1,000 and property value was \$55,000 with a \$30,000 debt, including the new pastorium. The church gave \$1500 in 1967 to the Cooperative Program.

The Alaska Baptist Convention contributed \$600 to help with purchase of property. First Church, Ketchikan, gave a pulpit. The Home Mission Board provided pews from a closed mission in Douglas. The Bel Forest Church, Bel Air, Maryland, has been contributing \$25 a month for over two years.

Needs
Pastor File hopes to broaden the ministry of the church. He feels that if the Glacier Valley Church had one new 50 x 50 all-purpose building, which would cost approximately \$100,000, they could begin a day school nursery, a Christian kindergarten, a Christ-centered youth program, and eventually a six-grade Christian elementary school. The sum of \$18,000 is needed for other immediate construction needs for the cost of materials. (Volunteer labor can be counted on for the construction.)

Approximately \$200 a month would put the Gospel via newspaper column and -or radio program into villages of Southeast Alaska not now being reached by any gospel

ministry or service. (There are four other churches in the valley - Mormon, Catholic, Lutheran, and Church of Christ.)

"Alaska is an unforgiving land," states Mr. File, "harsh in typography and in theology; ask the bush pilot how many mistakes he is allowed and he quickly replies 'none'; and we who would spread the Gospel story, tell the Good News of Jesus and His Way must be filled with care and concern if we are to win this wicked, carnal, worldly-oriented place to Jesus. There is a dream we have, to reach and win the loosely organized families, the loners, the busy, the pre-occupied, the unconcerned, and the unaware. . . . Once more we hear the heart shout, 'Our God will provide.' And surely, some place there are those people who will also hear the cry of this beautiful and blighted valley ere they will have cause to say, 'No man cared for my soul.'"

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The Sunday School Lesson

THE INTERNATIONAL LESSON—LIFE AND WORK CURRICULUM—
Our Response To The Risen Lord
Written For Our Faith

By Clifton J. Allen
John 20:21

The resurrection of Jesus from the dead is the explanation of the propagation and power of Christianity in the world. Likewise, the deepest yearning of the human heart for the assurance of life after death and for power to live victoriously in the present world is answered by the fact of the living Lord. The resurrection of Jesus is the supreme "sign" presented by John in his Gospel to show that Jesus is the Son of God. The fact of the resurrection

validates all the claims that Jesus made about himself and interprets the meaning and significance of his earthly mission.

The Lesson Explained THE RISEN LORD (20:19-20)

The basic evidence of the resurrection of Jesus is the fact of the empty tomb. Mary Magdalene found it thus. Peter and John went into the empty tomb. There was no sign of grave robbery; all was in order. Angels declared that Jesus was alive. Further, Jesus himself appeared to Mary Magdalene, called her by name, and she recognized him.

When evening came, ten of the disciples were gathered together behind locked doors—Thomas being absent. We can imagine with reverence their conversation, excitement, confusion, fear, wonder, and hope. Suddenly, Jesus stood in their midst. Their first reaction must have been awesome fear. Then, as Jesus greeted them with a blessing of peace, their hearts were flooded with inexpressible joy. He showed them his hands and his side to impress upon them his identity and his reality. He was the same Jesus, their Master, who had been crucified but who was now alive. His body was real, though somehow different and unrestricted by locked doors and physical circumstances. The disciples recognized the fact of Jesus' resurrection, but they were not yet able to grasp fully its meaning.

THE CHRISTIAN MISSION (20:21)

Jesus further reassured the disciples with a blessing of peace. Then he charged them with their mission—the mission given to him by the Father. Jesus' followers were to do what he had done. He had demonstrated God's love for all persons, shown compassion for sinners, searched out the lost with compassion and concern, called men to repentance, declared God's judgment upon wickedness, helped persons in sickness and distress, and given himself in fidelity to the will of the Father regardless of the cost. The Christian mission calls for the same kind of commitment. Jesus promised the disciples that they would have power for their mission. His charge to "receive" the Holy Spirit meant that they were to lay hold upon the Spirit by prayer and faith and commitment to his will. With his power and under his guidance they could proclaim God's forgiveness of sin and God's judgment upon sin.

THE CRUCIAL TEST (21:15-19)

In keeping with Jesus' instruction, the disciples left Jerusalem and went into Galilee. Here, by the sea, Jesus appeared to them and led Simon Peter to the point of full restoration in his commitment to the Lord. Three times Jesus probed Peter's heart with the question, "Simon, son of Jonas, lovest thou me?" Three times Peter answered, "I love thee." In the first two questions Jesus used a different word for "love" than that used by Peter in his replies. In the third question Jesus used the same word Peter did. Jesus asked for the kind of love which is marked by moral insight, lofty understanding, worshipful devotion, and sacrificial commitment, a love that calls for the highest measure of complete loyalty. Mindful of his past failure and weakness, Peter did not dare to affirm love on the highest level of devotion. Then Jesus accepted his pledge of sincere affection. With each pledge of love on Peter's heart, Jesus charged him with a mission of service. The proof of love is loyalty under trial and doing the work Christ commands us to do.

Truths to Live By
Jesus Christ is alive and in our midst.—The resurrection of Jesus is not myth but fact. His victory over death is the assurance, not only of our life after death, but also that he is able to save and keep us "unto the uttermost," in every situation, clear on to the end. He is the living Lord in our midst, offering us the blessings of peace and challenging us with a call to service in his kingdom. Christ wants our love.—This

By Bill Duncan
John 20:19-31

The Bible has been called, and is the textbook for Christians. Yet many are asking, "Why should we study the Bible?" They have forgotten the verse that says, "faith cometh by hearing and hearing by the word of God." (Romans 10:17)

The study of the scripture will help us have deeper faith in God. The Bible was also written to show the revelation of God and His will. This revelation is the greatest in Jesus Christ. Criswell says that during his seminary days he was impressed by his Greek teacher who made the following remark after the study of a course of the New Testament: "Young gentlemen, you have studied Christ himself, the whole Christ, all of Christ. When you study the Bible, when you study the gospels, you are studying the Lord himself. For all we know of the Lord is encompassed in these sacred pages."

The Bible is written that we might believe that Jesus is the Christ and that by believing we might have eternal life. No clearer purpose can be found for the Bible anywhere. The great resurrection of Christ is somehow the key to unlocking many of the mysteries of the Bible. We know that it is central in the message of the New Testament.

The Resurrection Confirmed By The Word John 20:19-23

The death of Jesus greatly disturbed the disciples. Their leader was gone—the one in which they had built such great hope. Many had thought the Kingdom of God would be set up and Christ would live forever, but now they were wondering what would happen to them. For one thing, they were afraid that they too might be killed. Therefore, the locked doors represented their fear of the Jews.

The surprise appearance of Jesus in the room brought assurance and commission. The term "peace be unto you" is an ordinary Eastern custom. But the repetition of this emphasizes, "may God give to you every good thing." Then He commissioned his disciples. Westcott called this the charter of the church: (a) Jesus is dependent on His church to take the message to all men. (b) The church is dependent on Jesus because without Him the church has no message, power, encouragement, or enlightenment. (c) The church is only fit to be a messenger and an instrument of Christ when she perfectly loves Him and obeys Him as Jesus had the Father.

Jesus also in this appearance announced that they had the power to proclaim that forgiveness was possible to the penitent in heart. They could not forgive, but to announce and convey the message was the responsibility of the church. We know of this because of the word. The appearance confirmed their faith, and it does ours too.

The Resurrection Accepted By Thomas 24:29

It appears that Thomas was a natural pessimist. He loved Jesus, yet he expected the cross. His grief and despair caused him to doubt the resurrection, and his belief would only be based upon strong evidence. The appearance to Thomas and the other disciples took place about a week later. Jesus knew the heart of Thomas, so He used the words of Thomas and invited him to make the test. However, the appearance was so sure that all he could say was, "My Lord and my God." You believe because you see, but the days will come when men will see with the eyes of faith, and will believe.

Thomas made a mistake in withdrawing from the fellowship of the Christians. He missed the first appearance of Jesus. We miss so much when

is not something sentimental. Love is devotion born of intelligent understanding as to who Christ is and what He means to the world. Our love for Christ is always on trial. The proof of our love will be found in our service.

we separate ourselves from much that only the church can give.

Thomas wanted to be sure and when he was sure, he went the whole way. He surrendered to certainty. Faith was not easy but when assured he was better.

We need to see in the Bible the assurance of the truth to give us certainty. The whole evidence is in the word of God. Here is where we learn of the resurrection.

The Purpose Of The Word 20:30-31

John planned his Gospel with the purpose of showing that Jesus is the anointed one, the Son of God, and that by believing in Him they might have life. He selected incident that shows the purpose of the book and set these forth. These were selected to give life, not information. It is belief in Christ that brings the secret for real life.

This passage sums up the real purpose of the Bible for all the writers. We must not seek information but God's thought. We must not seek history but revelation. This is how we see that the Bible was written for our faith.

SOUTH PIKE CRUSADE APRIL 14-19

The South Pike Evangelistic Crusade will be held at the Progress School Gymnasium April 14-19. The sponsoring churches are: Bala Chitto, Bluff Springs, Mount Zion, Progress, Silver Creek, and Silver Springs.

Dr. Jerry Lee, pastor of First Church, Jennings, Louisiana, will be the evangelist, and Rev. Truett Broadus of McComb will be the music director. Pre-revival activities include special prayer meetings, choir rehearsals, fellowships, and general and youth rallies.

Services will begin Easter Sunday night and will continue nightly at 7:30. A special invitation is extended to churches and communities of surrounding areas.



REV. JERRY ST. JOHN VISITS BLUE MOUNTAIN COLLEGE FOR SPECIAL AFTERNOON CLASSES—Left to right, Rev. Jerry St. John, director of work with the deaf in the Mississippi Baptist Convention's Department of Cooperative Missions; Miss Kathy Smallwood of Ocala, Florida, a BMC senior; and Dr. James L. Travis, Professor of Bible at the college, and pastor of Cherry Creek Church, Pontotoc Co. Mr. St. John delivered one assembly message; spoke to the Ministerial Association of BMC; and taught an afternoon class at 4:00 P.M. to 24 BMC students each day of the week, March 18-22, while he participated in the Pontotoc County Association School of Missions at night. The special class was held to teach BMC students the essentials of sign language which is so important to the deaf people of Mississippi. In the picture, Miss Smallwood and Dr. Travis of Blue Mountain College are practicing the sign language, as Mr. St. John demonstrates.

Sunday School

Church Building Conferences

First Church, Greenwood April 30, 1968
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Bible Study



Dr. Earl Kelly, Pastor
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Jackson

Sunday School Leadership
Assembly
Gulfshore Baptist Assembly
Pass Christian, Mississippi
June 24-28, 1968
Program Begins Monday
5:30 p. m.
Assembly Adjourns Friday
Noon

BAPTIST RECORD PAGE 7
Thursday, April 11, 1968

STEPHENS TO PREACH IN GERMANY

Rev. J. Harold Stephens, pastor of Temple Church, Hattiesburg, will be the evangelist in a revival in Germany the last half of April. The meeting will be in the Rhein Valley Baptist Church of Wall-dorf, Germany which is a suburb of Frankfurt. The church is composed largely of American servicemen and their families. The pastor is Rev. Marvin Taylor of Jacksonville, Florida, who is a former Carey College student. The Temple Church is sending their pastor on this mission in response to an invitation from the pastor and church in Germany.

Mr. Stephens is in his fourth year as pastor of Temple Church, is serving his second term as moderator of Lebanon Association, and is a member of the Board of Trustees of Mississippi College.

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DEVOTIONAL

The Song Of Easter

By Russell M. McIntire, Pastor, First, Clinton



Maybe your mind does not work like this, but mine does. When I read, my mind visualizes and my ears hear music. The problem is that I am not an artist, nor am I truly a musician, so these sights and sounds cannot be given proper expression.

What do you see and hear when you read the Easter story? Let me share with you the things I hear, and perhaps you can put it to music and share it with the world.

The Song of Easter is a song filled with minor chords and solemn words the "lento" movements of a Man carrying a cross—a heavy cross—and a heavier heart. A man bruised and beaten sinless, but dying for sinners. It is a song filled with the "agitato" movements of the jeering throng the priests with dignity and calling forgotten the soldiers trying to do their duty the screaming mob who only a week before had cried "Hosanna." It is the story filled with the "affettuoso" moods of a weeping mother and weeping friends and heartbroken fearful disciples. It has the "dirge" movements of death—the clanging—of hammer on nail of the whistling deadly spear. But—through it all are the pastoral strains of love and tenderness, grace and mercy. In it—this song of Easter—is the militant march of the King "Who is the King of Glory? The Lord Strong and Mighty He is the King of Glory!" It is the song filled with the "brilliantes" and "allegros" of victory of triumph over sin over death and the grave. It is the song only understood by sinners who know their need and who turn penitent heads to call him Lord. And all who turn to Him will live—because He lives!

NEW LIBERTY ANNOUNCES SPRING PLANS

New Liberty Church, Route 1, Glen, has called Luther Roy Adams as director of youth. Mr. Adams will plan and supervise youth activities, with assistance from the Youth Committee.

A youth revival will be held April 10-14, with Rev. Rex Yancey, ministerial student at Blue Mountain College, as the evangelist, and services at 7 p.m.

The church plans to begin a monthly fellowship for the young people of the community, and has voted to give support to the Northeast Mississippi Junior College Baptist Student Union. Also the church plans to begin an Extension Department, for more effective ministry to the aged.

Rev. Jimmy Carl Bryant is the pastor.



Van Winkle To Present "The Seven Last Words"

On Friday, April 12, at 7:30 p.m. the music department of Van Winkle Church, Jackson, will present a drama of the crucifixion, and "The Seven Last Words of Christ" by DuBois. The Van Winkle choir will become the staging area for the drama. Eddie Hebert, church music director, and director of the drama, "We of the Van Winkle" choir and drama group feel that you and your friends will be richly rewarded as you go through this experience with us. There may be a friend who has not known Christ whom you wish to invite. We would encourage you to do so. Many hours of prayerful preparation have gone into this season's work. The choir, cast, and men who worked on the staging and sound have not let frivolity and jest enter into any preparation hours; therefore we have already been touched in our hearts." Rev. Herman Milner is the pastor.



Daniel Young People To Present "Good News" On WLBT-TV April 13

The Christian Folk musical, "Good News", will be presented by the Youth Choir of Daniel Memorial Church, Jackson, in cooperation with the Teen Tempo staff on WLBT Channel 3 at 5:00 p.m. April 13. This modern setting for the "old, old story" will lend itself beautifully to the festivity of this Easter season.

The rhythm of 60 youth and the strumming guitar sets

the pace for a dynamic encounter with the Christian gospel. This musical written by Bob Oldenburg last summer has swept across the country, changing the lives of many young people. It adds up to a thrilling hour of music and message. This could be the premiere on television although it is hard to know what has been done with "Good News" in the various

places where its impact has been felt.

The musical is under the choral direction of Billy Jack Green, the instrumental direction of Jim Hawkins, and choreography of Dennis Conniff, III. The program features Linda Mann and Lynn Harris of the University of Southern Mississippi, as well as the classical guitar and bass of Allen Rankin and Mike McPherson. The narrator is played by Mike Hataway and the narrator is Gary Berry. The group has been recorded on Century Records.

Dr. Allen O. Webb is pastor of Daniel Memorial Church.

ANONYMOUS: No boy is well prepared for rough climbing unless he is well shod with Christian principles.

GOETHE: The destiny of any nation at any given time depends on the opinions of its young men under five - and twenty.

Emmanuel, Biloxi, Undertakes Tract Distribution Crusade

A witnessing crusade was undertaken by the Emmanuel Church, Biloxi, on Sunday, March 24. The crusade consisted of mailing to 1,800 homes on Keesler Air Force Base (Base prohibits personal visits) and taking these leaflets to 7,000 homes in the neighborhood. Two tracts were given which were an explanation of the Christian life and an invitation to visit the church. There was also a form to be returned to indicate any decision made plus an invitation to enroll in a free correspondence Bible course.

"I am reporting this," Rev. Justus Garrett, pastor, commented, "because of the wonderful way our people were received and because other churches need to undertake

such a project. Amazingly, we had fine response from our people and they were overwhelmed at the gracious manner the majority in our community received the visit. A similar program is being projected for the entire Gulf Coast in 1969 as an Association project."



REV. JERRY SKINNER was recently ordained to the gospel ministry by the North Calvary Church, Philadelphia, Rev. Ray Hill, pastor. Mr. Skinner, a freshman at Clarke College, serves as pastor of Faith Church, Lena. He is married to the former Barbara Winstead of Philadelphia. They have one daughter.

FRENCH ON TV

French Baptists and their current evangelistic campaign are being featured in a series of Sunday-morning presentation on national television. On March 10, opening day of the campaign, there was a documentary film made at the Avenue du Maine Baptist Church in Paris, where Rev. Andre Thobois, president of the French Baptist Federation, is pastor. Two weeks later Mr. Thobois preached briefly over television.



WILLIAM CAREY COLLEGE ministerial students, Tommy Gilder (left) and Wayne DuBose, discuss a theological problem with Dr. Chester L. Quarles, executive secretary of the Mississippi Baptist Convention Board. Dr. Quarles was the chapel speaker on the Carey campus recently, sponsored by the Ministerial Association. Gilder is president, and DuBose introduced Dr. Quarles as he spoke.

REVIVAL DATES

East Side Church, Jackson: April 14 - 19; Rev. Shalley Vaughn, full-time evangelist, preaching; James Sills, in charge of music; Rev. Howard Benton, pastor; services at 7:30 p.m.

West End, West Point: April 14-21; Rev. Fred Fudge, Fort Worth, Texas, evangelist; David Riley, director of music and youth at West End, singer; Rev. C. C. Cornelius, pastor.

Park Haven, Laurel: April 7-14; Rev. Mac Parker, pastor of Freedom Church, evangelist; Kenneth McDavid, music director at East View Church, singer; Marilyn McBride, organist; Mrs. J. M. Foy, III, pianist; Rev. J. R. Foy, Sr., interim pastor.

North Columbia Church: April 21-28; Sunday 11:00 and 7:00 p.m.; Monday through Friday 12:00 noon and 7:00 p.m.; Rev. Robert Ellis Jones, pastor of Providence Church, Lebanon Association, evangelist; Roy Sullivan, North Columbia Church, Minister of Music, singer; Rev. Toxie Hedgepeth, pastor.

First Church, Natchez: May 6, beginning with evening service, through May 12, ending with the morning service; Evangelist, Dr. W. Douglas Hudgins, pastor, First Church, Jackson; Singer, Evans Gremlion, Director of Music, Immanuel Church, Paducah, Kentucky; Pastor: Rev. Tom W. Dunlap.

First, Waveland: April 15-21, with dinner to be served at the church on Sunday, 21; evangelist will be Rev. David Kendall, pastor of Arlington Church, Lincoln Association, Bogue Chitto; Gray Wade, church music director, will lead the singing; Rev. Joe L. Hasson, pastor.

McLaurin Heights Church (Rankin County): youth-led revival beginning Easter Sunday; services conducted by a four-man team from Mississippi College; Jimmy Wagner, evangelist; Jerry Simmons, song leader; Eva Carolyn Aultman, pianist; Maxie

Wells, organist; McLaurin's Youth Choir, special music; Miss Clarice Mooney, McLaurin youth director; initial sermon at 11:00 a.m. Sunday morning and concluding sermon at 7:30 p.m. on April 18; morning services each day at 7:00; evening services at 7:30; Rev. J. C. Renfro, pastor.

Ridgeland Church, Madison: youth-led revival; April 19-21; services nightly at 7:30; Rev. Steve Cloud, Mississippi College and Tampa, Florida, speaker; Terry Andrews, music student from Mississippi College and Marianna, Florida, singer; Rev. Lynton Younger, pastor.

Eero church: April 7-12; Rev. Kermit McGreggor (pictured), pastor at Bruce, evangelist; services at 7:30 p.m.; Rev. Huey D. Perry pastor.

First, West Point: April 14-21; Rev. Bob McGinnis (pictured), pastor, Casa View Church, Dallas, Texas, evangelist; Jerry Neely, local minister of music, song director; services at 7 a.m. and 7:30 p.m.; Rev. Jimmy H. Hipp, pastor.

Petal-Harvey: April 14-21; services nightly at 7:30; Rev. Roy Radin (pictured), pastor of Second Church, Greenville, evangelist; Don Lingle, minister of music and youth at Petal-Harvey, in charge of music; Rev. O. E. Thompson, pastor.

Hepzibah (Jeff Davis County): April 14-20; Rev. Bill Mitchell, pastor, Rawls Springs, Hattiesburg, evangelist; (April 14, Easter Sunday, is Homecoming Day, with din-

ner on the grounds and a "Sing" featuring the Gospel Tones of Monticello; Sunday services at 11 a.m. and 7 p.m.; weekday services at 7:30 p.m. Rev. James E. Messer, pastor.

Beulah (Newton): April 14-21; services at 10:00 a.m. and 7:30 p.m. Rev. G. L. Ford, pastor of Bissell Church, Tupelo, evangelist; Rev. H. T. Curbow, pastor.

Clarkson: April 7-12; services at 10:30 a.m. and 7:30 p.m.; Rev. John Clark, Tibbo, Alabama, evangelist; special music by the choir under the direction of Mrs. Thomas Malone.

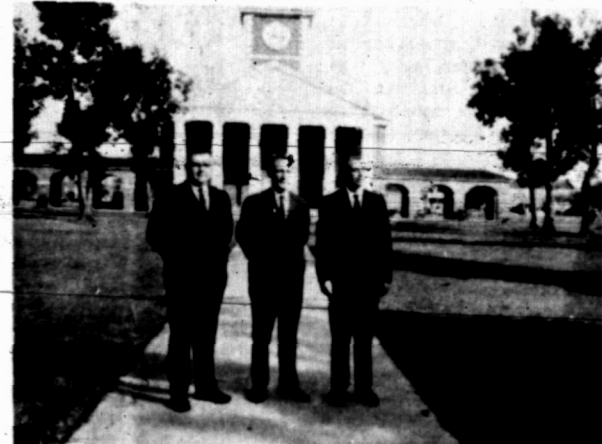
Concord Church (Choctaw Assn): April 14-19; Rev. C. M. Day, Clinton, Interim pastor, evangelist; Sgt. Lamar Plaine, Pensacola, Fla., song leader; services 11:00 a.m. and 7:00 p.m. on Sunday; 7:00 p.m. daily.

Carson Ridge: April 24-28; Rev. Dan Cargile of Hillsboro, Alabama, evangelist; Rev. Walter Greenwood, pastor, Homecoming Day will be Sunday, April 28. The public is invited.

Cedar Grove (Leake): April 12-14; Friday and Saturday nights at 7:30; Sunday, regular hours; Rev. Delma Harkins, assistant pastor, Elysian Fields Avenue Church, New Orleans, evangelist; Rev. James Young, pastor.

Fellowship (Jones): April 14-19; sunrise service Sunday at 6 a.m. and evening service at 6:30 Sunday; services at 7 p.m. Monday through Friday; Rev. H. L. Fewell, pastor of Highland Church, Vicksburg, evangelist; Rev. Willis Bryant, pastor.

Cold Springs Church, Colliars: April 14-19; Rev. M. L. Faier, pastor of Lone Star Mission, Covington Assn., evangelist; Jerry Clark, music director; sunrise service Sunday at 6:00 a.m., and services each evening at 7:00 p.m.; Rev. James W. McCall, pastor.



Stewardship Leaders Visit Seminary

Shown on a recent visit to the campus of New Orleans Seminary are: l to r, Rev. John Alexander, Director, Stewardship Department; Dr. James H. Taylor, School of Theology; and Rev. N. F. Greer, Associate, Stewardship Department.

The purpose of the visit was to share Stewardship Programs and Budget Development Materials with students in the Pastoral Ministries class at the Seminary.

"It is our plan to give two hours of instruction in budget development and stewardship programs to every student in the School of Theology at New Orleans Baptist Theological Seminary," Dr. Taylor said.

Provine Hi-Y Boys Sponsor Spiritual Emphasis Week



John Bowley

April 8 marked the beginning of Spiritual Emphasis Week at Provine High School in Jackson, sponsored by the Alpha and Beta Hi-Y Clubs. During this week, the Hi-Y boys are in charge of the morning devotionals as well

as special assembly programs.

"Good News Singers," a religious singing group, appeared at Monday's assembly program. Joan Myers of Mississippi College, Miss Mississippi, appeared Tuesday to do a chalk talk.

Wednesday, a religious drama entitled "Christ in the Concrete City" was presented.

Thursday, Rev. John Bowley, activities director, Broadmoor Church, Jackson, (who is also a magician, ventriloquist, inventor, writer, musician, and athlete) is to be the guest speaker.

Who'll ever forget "forget-me-nots" in bouquets? These tiny blue flowers with yellow centers are often combined with buttercups. It's said that American and Canadian children love to receive bouquets of buttercups; they hold these golden "chalices" close under the chins of friends to tell by the reflection whether or not they like butter!

Barton To Serve In Ocean Springs

Rev. Bill Barton, Superintendent, Bluff Creek Home of Grace, Vancleave, a Christian home dedicated to helping alcoholics, has been called to serve as interim pastor, Bellefontaine Church, Ocean Springs.

The former pastor, Rev. G. C. Jolley, Sr., has accepted a position as associational missionary in Tallahatchie County.

Barton pastored for three years at Bay View Heights Church in Mobile, seven years at First Church in Summa, Alabama, one year at Fort Bayou Church in Ocean Springs, and seven years at Jackson Ave. Church in Pascagoula.



CENTER RIDGE'S new pastorium is shown above.

Center Ridge Has New Pastor And Pastorium

The first family to occupy the new pastorium of Center Ridge Church, Yazoo County, is Rev. Jim Nunnelee, his wife, and three sons.

The pastor moved to Center Ridge in early February. His wife is the former Edith Taylor of Grenada. Their sons are Wayne, 8; Barry, 4 and Ronald, 3.

The minister is a native of Pontotoc. He graduated from Mississippi College, and the Baptist theological seminary in New Orleans. He has served churches in Pontotoc, Union and Lamar counties.

Mr. Nunnelee is preaching in the revival in progress this week at Center Ridge, April 7-14, at 7:30 p.m. Rev. L. C. Lord, pastor of Melrose County, is leading in singing.

Off The Record

WHAT ART THINGS

A cynic was standing before an exhibition of local art talent labeled, "Art Objects."

"Well," he muttered to the attendant, "I can't say that I blame him."

OPPORTUNITY KNOCKS

Used car dealer: "Here's the opportunity of a lifetime."

Customer: "Yes, I can hear it knocking."

IT BRAKES THEM UP

A casket manufacturing company is conducting its own traffic safety campaign. The firm's delivery trucks carry this sign: "Drive carefully or yours may be in our next load."



Rev. Jim Nunnelee



Mrs. Nunnelee, Ronald, Barry, and Wayne